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The Sesquicentennial of Brown University
1764-1914

Brown University

The Sesquicentennial
of
BROWN UNIVERSITY

1764-1914

A Commemoration



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Into this Liberal & Catholic Institution shall never be admitted any Religious Tests but on the Contrary all the Members hereof shall for ever enjoy full free Absolute and uninterrupted Liberty of Conscience . . . Youths of all Religious Denominations shall and may be freely admitted to the Equal Advantages Emoluments & Honors of the College or University.

FROM THE CHARTER OF 1764

Note

THE Corporation at the adjourned Annual Meeting held on Friday, October 16, 1914,

“Voted: That a committee of five, of which the Chairmen of the General Committee and of the Committee on the Academic Programme shall be two, the remaining three to be selected by the President, shall be appointed to take charge of the financing, publication, and distribution of a report of the exercises and festivities attendant upon the celebration of the one hundred and fiftieth anniversary of the founding of the University.”

The committee as finally constituted was made to consist of Mr. Henry D. Sharpe, Professor William MacDonald, Rev. Henry M. King, Professor Walter G. Everett, and Professor Albert K. Potter. On March 1, 1915, the committee requested Mr. William V. Kellen, '72, to edit this record. The editor is chiefly indebted to the vivid and accurate reports of “The Providence Journal” for the story of the celebration.

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I

A Commemorative Sketch

A Commemorative Sketch

BROWN UNIVERSITY was incorporated on March 3, 1764, under "the Name of Trustees and Fellows of the College or University in the English Colony of Rhode Island and Providence Plantations in New England in America, the Trustees and Fellows at any Time hereafter giving such more particular Name to the College in Honor of the greatest and most distinguished Benefactor or otherwise as they shall think proper." Nicholas Brown, the first of that name, was one of the incorporators, as well as one of the first trustees of the college.

Rhode Island College was the popular name given the new institution, and Warren, a little village on the eastern shore of Narragansett Bay, midway between Newport and Providence, became its temporary home. On February 8, 1770, the Corporation finally fixed upon Providence as the site of the college, and there "The College Edifice" was erected. Subsequently, on September 6, 1804, "the greatest and most distinguished Benefactor" of the charter having appeared in the person of the second Nicholas Brown, a son of the incorporator and a graduate of the class of 1786, the Corporation voted "that this College be called and known in all future time by the Name of Brown University." The subsequent interest of the second Nicholas Brown in the college, as shown by personal devotion and timely gifts, served but to emphasize his right to the title of Benefactor; and his son, John Carter Brown, of the class of 1816, the Founder, and his son in turn, John Nicholas Brown, of the class of 1885, the

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donor of the John Carter Brown Library, worthily carried on the tradition.

As the sesquicentennial of the University drew near, the Corporation, at its meeting on June 18, 1908, voted that a temporary committee of five members, "to consist of one Fellow, two Trustees, and two members of the Faculty, be appointed by the President and the Chancellor acting conjointly, to consider preliminary plans for the fitting celebration of the One Hundred and Fiftieth Anniversary of the founding of the University." At the adjourned annual meeting of that year, in October, such committee was appointed: of the Fellows, Rowland Gibson Hazard, '76; of the Trustees, the Rev. Henry Melville King, and Henry Dexter Sharpe, '94; and of the Faculty, Professor William MacDonald, and Professor Walter G. Everett, '85. This committee, through its chairman, Mr. Hazard, made, from time to time, reports of progress, which led to the following action by the Corporation at the adjourned fall meeting of October 13, 1909: "Voted: That the temporary committee be continued as a Committee to have charge of the Celebration of the One Hundred and Fiftieth Anniversary of the University, with power to add to its number and appoint sub-committees, and expend any money appropriated for that purpose." Of the Celebration Committee thus constituted, the President of Brown University, the Rev. William Herbert Perry Faunce, of the class of 1880, became a member *ex officio*. Subsequently Mr. Sharpe became chairman of the committee.

This Celebration Committee fixed upon the period from Sunday, October 11, 1914, to Thursday, October 15, 1914, inclusive, as the most appropriate time for

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celebrating the academic festival. Pending the elaboration of plans for the celebration, various publications relating to the University were issued to herald the approaching festival.

The first of these was "The Historical Catalogue of Brown University," issued in June, 1914, in a new edition brought down to date by Louise Prosser Bates, A.M., Keeper of Graduate Records. This revised edition contains the names of all persons ever associated with the University as officers or students, graduate and non-graduate, so far as ascertainable, with a brief account of the career of each. The names of all officers and graduates of "The Women's College in Brown University," which was established by action of the Corporation at the annual meeting of September, 1891, are also included in this catalogue.

"The History of Brown University, 1764-1914," by Walter C. Bronson, Litt.D., of the class of 1887, Professor of English Literature, fresh from the press in September of the latter year, formed the second of the commemorative volumes "published under the general supervision of the Committee in charge of the Celebration." This scholarly and exhaustive story of the growth of the University is, as set forth by the author, "intended chiefly for its graduates, and some of the contents will have little interest for other readers. The effort has been made to portray the University in all its aspects—not merely as a gallery of academic worthies, or an educational experiment station, or a stage where men now grave and reverend disported themselves in thoughtless mirth, or an athletic and social club, but as all these and more. Even to graduates, therefore, some parts of the narrative will appeal less strongly

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than others; but it seemed more essential to give a just account of the University as a whole than to rivet the attention of every reader to every page."

The Committee of Management of the John Carter Brown Library, consisting of President Faunce, Mrs. John Nicholas Brown, Robert Hale Ives Goddard, '58, Stephen Ostrom Edwards, '79, and William Vail Kellen, '72, published a monograph on that notable collection as its share in the sesquicentennial festival. Under the title of "The John Carter Brown Library, a History," the Librarian, George Parker Winship, traced the family history of the founder, emphasized him as a "Collector," rehearsed the making of the famous "Catalogue," described the founder's accomplished wife and co-worker, sympathetically portrayed John Nicholas Brown, the donor, and sketched the growth of the library since it became a part of Brown University.

The portrait of George L. Littlefield, a conspicuous benefactor of the University, was painted by Mr. Walter C. Loring under a vote of the Corporation, in recognition of his signal service to the University and as an anniversary token. This vivid portrait of a vigorous Rhode Islander was hung among those of other college worthies early in the autumn of 1914 in Sayles Memorial Hall.

By invitation of the University, the American Mathematical Society held its annual meeting in Providence, in September, 1914, and added its congratulatory note in advance of the festival.

The University Library, the John Carter Brown Library, the Providence Public Library, the Rhode Island Historical Society, and the Rhode Island School of Design, through harmonious coöperation, arranged com-

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memorative exhibitions, each with its own distinctive note, to be held in Providence during the autumn in anticipation of the academic celebration and sympathetically grouped about it.

The University Library in its model home, the John Hay Library Building, displayed a collection of early historical documents and relics relating to the University, including the petition to the General Assembly for the charter, divers drafts of the charter itself, and, finally, the charter as engrossed and signed; early catalogues; the University seals; and portraits and other memorials of famous Brown graduates, including manuscript letters and unpublished poems by John Hay. There were also specimens of student publications from "The Brunonian" of 1830 to the current "Brown Daily Herald," together with copies of the famous mock programmes. Memorials of the administrations of all the Presidents of the University were effectively displayed. Here were shown President Manning's mahogany writing-desk; the chair in which Horace Mann sat when a student at Brown; and the old table, in the drawer of which the College Library was kept during the American Revolution. Here might also be seen Adoniram Judson's "Translation of the Bible into Burmese," and the writings of other Brown missionaries. Two maps, showing the extent of Providence at the time of the location of the college there, and an early view of the college showing only University Hall and President Manning's house, were among the rarities.

The John Carter Brown Library had an anniversary exhibition designed to show some of the finest and most interesting of the books and manuscripts in that remarkable collection. Here were original editions of the

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famous Columbus letter printed in 1493, as well as of the Americus Vespuclius tract on "The New World." Caxton, the first English printer, was represented by a copy of "The Royal Book," printed in 1484. Beside it appeared Boccaccio's "De la Ruine des Nobles Hommes et Femmes," printed in 1476 by Colard Mansion; the first folio Shakespeare; a fragment of the Gutenberg Bible; the first and second editions of Milton's "Paradise Lost," and the first edition of "Paradise Regained." There were also shown choice specimens of cartography, and some exceedingly rare autographic documents written by famous Americans.

The Providence Public Library made two distinct exhibits in connection with the anniversary, one during the previous winter and the other during the autumn. In the earlier exhibit the aim was to include some publications typifying the administration of each one of the nine University presidents; in the later, to mark in a similar manner each of the six colleges existing in the American colonies when Brown University opened its doors in 1764 as Rhode Island College. The earlier exhibit also contained miscellaneous objects of interest, such as a copy of the "Providence Gazette" of May 24, 1777, announcing the temporary suspension of college work.

The Rhode Island School of Design offered a special loan exhibition of early American art. This was made up of a very unusual group of portraits including miniatures, old silver, pewter, embroideries, samplers, wall-papers, and the like. The Colonial House, built to hold and display the Pendleton Collection of old furniture and china, was also opened to visitors.

The Rhode Island Historical Society gave a notable

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exhibition, consisting of over one hundred ancient and modern views of Brown University. There were shown the venerable Meeting Street Schoolhouse, built in 1770 and still standing, which was the earliest home of the University in Providence; the ancient University Grammar School, on the corner of College and Prospect streets; views of the earlier and later University buildings, of the Front Campus and the Middle Campus; and the various playing-fields of the University. Different stages of the beginnings and growth of "The Women's College in Brown University" were also depicted.

The Annmary Brown Memorial was also open throughout anniversary week, through the courtesy of the founder, General Rush Christopher Hawkins. Many of the alumni visited for the first time this important addition to the artistic and educational resources of Providence. At the Memorial, erected by the founder to perpetuate the name of his wife, a granddaughter of the Nicholas Brown whose name the University bears, were to be seen a hundred superb paintings, about equally divided between the older masters and modern artists. There were also exhibited nearly five hundred opened volumes from the "first presses" of the fifteenth century, exemplifying, as nowhere else in the world, at a single view, the history of the first half-century of printing. Touching more nearly the sympathetic interest of many visitors were personal souvenirs, gathered by the donor while commanding "Hawkins' Zouaves" during the Civil War, and during the years of his acquaintanceship with the leaders of American public life.

The University Departments of Biblical Literature

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and History, Chemistry, Civil Engineering, Germanic Languages and Literatures, Mechanical Engineering, and Social and Political Science made effective exhibits of their work and resources during the anniversary week. The Seminary of the Department of Mathematics was also open during the same period.

The various committees, made up from the Faculty, the alumni, and citizens of Providence, which were formed by the Celebration Committee to share in the task of shaping the festival programme, and which subsequently carried it to a successful conclusion, were as follows:

Finance Committee: Henry D. Sharpe, '94, Chairman; Edward O. Stanley, '76, Stephen O. Edwards, '79, Frank W. Matteson, '92, G. Edward Buxton, Jr., '02.

Academic Celebration Committee: Professor William MacDonald, Chairman; Henry M. King, Professor Henry B. Gardner, '84, Professor Walter G. Everett, '85, Albert D. Mead, Professor Albert Knight Potter, '86, Dr. G. Alder Blumer.

Dramatic and Musical Committee: Edwin A. Burlingame, Chairman; Professor George W. Benedict, Rathbone Gardner, '77, Jesse H. Metcalf, Frank L. Hinckley, '91, Henry A. Barker, '93, H. Nelson Campbell, Eliot G. Parkhurst, '06, Professor Thomas Crosby, Jr., '94, Walter H. Kimball, '94, Professor Frederick W. Marvel, '94, Henry B. Rose, '81, Herbert L. Dorrance, '07, Claude R. Branch, '07, Livingston Ham, '94, Edward B. Birge, '91, John H. Cady, '03, Sidney R. Burleigh.

Alumni Participation Committee: Archibald C. Matteson, '93, Chairman; William C. Greene, '75, Dr. Frank L. Day, '85, John A. Tillinghast, '95, J. Palmer Barstow, '02, Robert B. Jones, '07.

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Undergraduate Participation Committee: Professor Edmund B. Delabarre, Chairman; Professor Albert D. Mead, Claude R. Branch, '07. This committee of graduates called to its aid the following *Committee of Undergraduates: Seniors:* William P. Sheffield, Jr., Chairman; Carl A. Terry, Treasurer; Frederick H. Greene, Secretary; William E. Beehan, George F. Bliven, William R. Burwell, Ralph W. Cram, Edward W. Hincks, Seth K. Mitchell. *Juniors:* William R. LeR. McBee, William N. Ormsby, Frank E. Starrett, Amasa F. Williston. *Sophomore:* Walter K. Sprague. *Special:* William M. Tilton.

The committees' plan of a complete celebration included University, city, and Commonwealth. In this view the anniversary programme, as finally elaborated comprised a series of academic, athletic, and social functions, involving both the academic world and the Rhode Island community. The formal academic programme was arranged to include a University Sermon by the President of the University, on Sunday, October 11; addresses on the Religious History of the University, on Monday, October 12; an address on the Early History of the University, on Tuesday, October 13, at Warren, Rhode Island; an Historical Address on Wednesday, October 14, in Providence, followed by the presentation of delegates from learned institutions; a University Address, on Thursday, October 15, attended by the conferring of honorary degrees; and on Thursday evening a University Dinner with addresses by distinguished guests.

The social programme included several performances of a celebration play; a concert by the Mendelssohn Club, of New York; receptions by the Uni-

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versity, the Women's College, and the Rhode Island School of Design to the visiting delegates and invited guests; and a series of organ recitals. Arrangements were also made for the active participation of the alumni in Class Reunion Luncheons and in a Glee Clubs' Reunion Concert; and of the students in a special Chapel Service, with addresses by eminent visitors, and in Athletic Events on Andrews Field to illustrate the development of physical training in school and college. In these athletic events children from the city grammar schools and pupils from the college preparatory schools of the city and vicinity were also to take part. A Torch-light Procession of graduates and undergraduates in costume, escorted by the citizen soldiery of the state, was to furnish the spectacular and popular feature of the anniversary, and emphasize the harmonious relations of "town and gown."

Besides the festival programme thus arranged, the Committee on the Academic Celebration issued invitations to a number of distinguished American and European scholars to give in Providence, during the autumn and winter of 1914-15, courses of lectures in continuance of the anniversary celebration. The critical addresses on literary and scientific subjects delivered during that period in response to these invitations brought to a fitting close the academic programme for the celebration. An account setting forth the names of the speakers and their subjects, together with their reception in Providence, appears at the end of this book.

Underdate of March 1, 1914, formal invitations were issued by the President and Corporation to various institutions of learning in foreign countries and in the

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United States, requesting the honor of the presence of a delegate from the Faculty or Governing Board of each such institution "at exercises in Celebration of the One Hundred and Fiftieth Anniversary of the Founding of the University, to be held at Providence in the week beginning Sunday, the eleventh day of October, nineteen hundred and fourteen." The list of the delegates will appear in connection with the account of the Presentation of Delegates. Similar invitations were at the same time sent to distinguished individuals both within and without Rhode Island. Among the invited guests of the University, other than delegates from institutions, outside Rhode Island were:

Miss Matty Lucina Beattie, Boston Alumnae Association; Professor Charles Edwin Bennett, Cornell University; Rev. Howard Allen Bridgman, Boston, Massachusetts; Rt. Rev. Frederick Burgess, Bishop of Long Island; Mr. Andrew Carnegie, New York; Mr. James McKeen Cattell, Society of the Sigma Xi, Newport; Mr. Clarkson Abel Collins, New York City Alumni Association; Mr. and Mrs. Costello C. Converse, Malden, Massachusetts; Mr. Charles Allerton Coolidge, Boston, Massachusetts; Mr. Elmer Lawrence Corthell, North Egremont, Massachusetts; Professor Nathaniel French Davis, American Mathematical Society; Mr. Samuel Coffin Eastman, Concord, New Hampshire; Austin B. Fletcher, Esq., New York; Professor Edwin Augustus Grosvenor, Phi Beta Kappa Society; Miss Caroline Hazard, Santa Barbara, California; Mr. George Henderson, Philadelphia, Pennsylvania; Mr. William Colver Hill, Connecticut Valley Alumni Association; Hon. Charles Evans Hughes, Washington; Mr. Robert Underwood Johnson, New York; Dr. William Wil-

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liams Keen, American Philosophical Society; Professor Charles Foster Kent, Yale University; Professor William Kirk, University of Rochester; Mr. William Coolidge Lane, Harvard University Library; Rev. Curtis Lee Laws, New York; Mr. Waldo Lincoln, American Antiquarian Society; Arthur Lord, Esq., Plymouth, Massachusetts; Professor Hamilton Crawford MacDougall, Wellesley College; Professor John Matthews Manly, University of Chicago; Mr. Manton Bradley Metcalf, Orange, New Jersey; Mr. Rómulo S. Naón, Ambassador for Argentina; Dr. Charles Lemuel Nichols, Worcester, Massachusetts; Mr. Henry Robinson Palmer, Washington and New London Counties Alumni Association; Mr. Frederic Alfonso Pezet, Minister for Peru; Professor James Pierpont, American Mathematical Society; Dr. Henry Smith Pritchett, Carnegie Foundation for the Advancement of Teaching; Mr. Herbert Putnam, The Library of Congress; Mrs. Freeman Putney, Jr., New York Alumnae Association; Rev. Augustus Phineas Record, Springfield, Massachusetts; Mr. Chester A. Reeds, American Museum of Natural History; Mr. James Ford Rhodes, Boston, Massachusetts; Mr. John Davison Rockefeller, Jr., New York; Very Rev. Edmund Swett Rousmaniere, Boston, Massachusetts; Mr. Franklin Benjamin Sanborn, Concord, Massachusetts; Professor Paul Shorey, University of Chicago; Professor Frederick Slocum, Wesleyan University; Mr. Robert Cooper Smith, K.C., Montreal, Canada; Mr. Edward Otis Stanley, East Orange, New Jersey; Hon. William Howard Taft, Yale University; Rev. James Monroe Taylor, Rochester, New York; Mr. Daniel Berkeley Updike, Boston, Massachusetts; Miss Alice Wilson Wilcox, The Fairbanks Museum of

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Natural Science; Professor George Grafton Wilson,
Harvard University.

On March 25, 1914, the following invitation was sent to the General Assembly of Rhode Island:

To his Excellency, the GOVERNOR, and the Honorable, the SENATE and HOUSE OF REPRESENTATIVES of the State of Rhode Island:

GENTLEMEN: One hundred and fifty years have passed since the charter of Brown University was granted by the "General Assembly of the Governor and Company of the English Colony of Rhode Island and Providence Plantations," then in session in the town of East Greenwich. The exact date of that memorable action by your honorable bodies was March the third, 1764, and the University is preparing to celebrate its sesquicentennial in the week beginning October the eleventh, 1914.

Vast changes have come about in these one hundred and fifty years. The little English Colony has become a sovereign state, united with forty-seven other states in an enduring Republic. Struggling settlements on the edge of the New England wilderness have become populous cities. Great industries have here arisen, applying modern science to the satisfaction of human needs. Libraries, museums, schools and churches have multiplied. Wealth has come to many citizens, knowledge and freedom have come to all. During all these years the University has enjoyed the rights and liberties granted in the ancient charter, and has found in Rhode Island that perfect civil and religious freedom in which alone a University can flourish. The State of Rhode Island has been true to its offer of protection to the higher education; we venture to hope that the University has not failed in its duty of "preserving in the community a succession of men duly qualified for discharging the offices of life with usefulness and reputation." We wish to thank the people of this commonwealth, as represented in your honorable bodies, for innumerable gifts, not only of material things, but of sympathy, confidence and good-will.

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As we approach our anniversary we wish to renew our allegiance to the laws and institutions of Rhode Island, and we seek still more earnestly to train our students for intelligent citizenship and public service.

We beg to invite your Excellency and your honorable bodies to participate in our celebration by your personal presence at our festivities in the month of October.

With respect we beg to remain, sincerely yours,

W. H. P. FAUNCE, *President*

ARNOLD BUFFUM CHACE, *Chancellor*

HENRY DEXTER SHARPE, *Chairman of
the Committee on Celebration*

The General Assembly passed the following joint resolve in formal reply to this invitation:

STATE OF RHODE ISLAND AND PROVIDENCE PLANTATIONS IN GENERAL ASSEMBLY January Session, A.D. 1914. Joint Resolution accepting invitation of Brown University to participate in its Sesquicentennial in October, 1914. Approved April 16, 1914.

Resolved, That the invitation of Brown University, through its President, Chancellor, and the Chairman of the Committee on Celebration of its Sesquicentennial, to the Senate and House of Representatives of the State of Rhode Island to participate in said Celebration, be and the same is hereby accepted.

Resolved, That this General Assembly offers to the University its hearty congratulations upon the honorable record made during the one hundred and fifty years since the charter was granted and improves this occasion to testify that the University has not failed in the duty of "preserving in the community a succession of men duly qualified for discharging the offices of life with usefulness and reputation."

Resolved, That the General Assembly is proud of the high rank which the University holds among the educational institutions of our nation and of the distinction brought to this state by the lives and works of its many able and eminent graduates, professors and officers, past and present, and appreciates thoroughly the great service rendered to this state not only

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by these but also by that far greater number, who, while less eminent, have been trained by the University to lives of usefulness and service which have helped to give Rhode Island the enviable position which she occupies among the states of our nation.

Resolved, That the Assembly extends to the University its best wishes for a future even more glorious and useful than the past.

That the Secretary of State is hereby directed to send to the President of Brown University a copy of these resolutions, suitably engrossed and signed by his Excellency the Governor, his Honor the Lieutenant-Governor and the Honorable Speaker of the House of Representatives.

The following committees were subsequently appointed by His Honor the Lieutenant-Governor, Roswell B. Burchard, and the Honorable Frank F. Davis, Speaker of the House of Representatives, to represent the General Assembly at the exercises of the celebration:

Senate: Philip H. Wilbour, Ezra Dixon, Edward E. Arnold, R. Livingston Beeckman, Addison P. Munroe.

House of Representatives: Frank H. Hammill, Arthur P. Sumner, Lewis A. Briggs, David J. White, Albert B. West, John B. Sullivan, Albert E. Morrill.

Providence was *en fête* during the week of the University festivities. The city, to which the block and the apartment hotel are comparative strangers, is still largely a place of detached homes surrounded each by its own lawn and shrubbery. Chancellor William Goddard used to quote James Russell Lowell as saying that he was always glad to come to Providence, because each house had at least "forty feet of respectability about it." These homes opened their welcoming arms to the learned strangers within their gates. The First Baptist Meeting-House, built in 1775 with the proceeds of a lottery, "for the publick Worship of Almighty

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God; and also for holding Commencement in," resplendent in a fresh coat of white paint and newly garnished within, stood ready on the hillside for the approaching festivities. Flags flew over the roofs of the hospitable city during the celebration, and everywhere Brown ribbons were in evidence. College Street, freed at last from its grinding car-tracks, was festooned with chains of laurel from Benefit Street to the Van Wickle Gates, along either side and at intervals across the roadway, while the erstwhile trolley poles and electric light posts were similarly enchain'd with wreaths and spirals. At the John Hay Library the terrace railing was looped with laurel and garlanded with pots of greenery picked out with bright-hued berries. The Van Wickle Gates guarding the main entrance were decorated with wreaths and festooned with leafy chains interspersed with electric lights for evening display. The fence and the remaining gates were in turn hung with laurel festoons from post to post, each post itself bearing pots of greenery splashed with color, while the campus was hung with many-hued Japanese lanterns for occasional illumination.

The various clubs in and around Providence hospitably extended their facilities to visitors and friends of members. The courtesies of the University Club, the Hope Club, the Providence Art Club, the Turk's Head Club, the Rhode Island Country Club, the Agawam Hunt Club, the Wannamoisett Country Club, and the Metacomet Golf Club were offered to the guests of the University for the period of the Celebration. The Brown Union in Rockefeller Hall also was open to guests of the University during the same period.

Anniversary week was appropriately anticipated by

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the Warren Pageant. The citizens of that historic town, originally a part of Welsh-settled Swansea in Massachusetts, in addition to academic exercises, prepared a sylvan pageant to mark at once the founding of the town in 1746, the formation of the First Baptist Church, and the location there of the college in 1764. The pageant was staged at "Maxwelton," the charming estate of Mr. James Maxwell Wheaton, bordering on "the Sowams River of the Pilgrims" and looking out upon Narragansett Bay. The leading people of Warren and vicinity and of the parent town of Swansea, men and matrons, young men and maidens, including the Princess Wootonekanuske, a lineal descendant of Massasoit, with school children,—nine hundred in all,—symbolized on this rural stage, under the skilled direction of Miss Margaret MacLaren Eager, the experiences, the hardships, and the successes of the town's first settlers and their worthy descendants. The first representation of this interesting attempt to visualize the town's past history was given on Friday afternoon, ninth October. Repetitions followed on the afternoons of Saturday and Monday, tenth and twelfth October. They were witnessed by throngs of delighted spectators from within and without the town, including many comers to Brown for the forthcoming commemoration. Serene and cloudless October skies smiled upon the successive performances, emphasized each day by the opening prelude symbolically featuring a misty morning on Narragansett Bay, upon which the "Spirits of the Mists" were scattered by the rising of the "South Wind." The pageantry thus introduced proceeded to picture a succession of historical episodes in the life of the town, interspersed with legendary interludes, and

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closing with a finale, a prophecy in symbol of “The Warren of To-morrow.” In the earlier episodes, laid at “Sowams in Pokanoket,” were depicted the friendliness of Massasoit and the Wampanoags toward the Pilgrim Fathers and Roger Williams seeking shelter, the death of Massasoit, and the destruction of “Sowams” by the Indians. The settling of the Welsh in Swansea, the setting-off of the township of Warren, the location in the town of the newly chartered institution, with a sketch of “the first Commencement Exercises” were the themes treated in a second group of episodes. The plight of Warren during the American Revolution was the subject of a succeeding group, showing “the forming of the train band”—“The alarm men”—“The artillery,” and the havoc in the town created by the king’s troops, and depicting “Lafayette’s headquarters in Warren in 1778” and “General Washington at Burr’s Tavern.” The glories of “maritime Warren,” when the town was second only to Salem in sea-borne commerce, were emphasized in later scenes, showing “The launching of the General Greene,” “The return of a merchantman,” “The Warren Fire Department in 1802,” with the ancient hand-tub “Hero,” and “An artillery ball in the ’50’s,” in which descendants in the rare old costumes of ancestors stepped the reels and contradances of an earlier day. “Industrial Warren” of the present day merging into the finale, “The Warren of To-morrow,” symbolically indicated by the various industries and nationalities settled in this town, brought the spectacle to a close.

The town of Warren devoted four days in all to celebrating its important share in the establishment of the college, for the permanent possession of which ambi-

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tious rivals fought and which one of them succeeded in obtaining. The pageantry of the first three days involved the interested participation of a large section of the townspeople and gave delight equally to the participants and to their audiences. The formal exercises of Tuesday, thirteenth October, emphasized through the address by Dr. William W. Keen, of Philadelphia, on "The Early Years of Brown University (1764-1770)," the intimate connection between the University and the First Baptist Church, the building of which made it possible to locate the infant college in the town, and place both church and college under the wise leadership of James Manning.

Commemoration week was formally ushered in at Providence on Sunday and Monday, eleventh and twelfth October, with religious observances. On Sunday afternoon divine service was held in the First Baptist Meeting-House on North Main Street with a sermon by President Faunce upon the religious foundation of the University and its devotion to the public service. The singing by the chorus from the Arion Club, under the lead of Dr. Jules Jordan, formed an impressive addition to the service. The audience, made up of graduates, delegates, invited guests, and townspeople, filled every seat in the historic edifice. The arrangements for ushering, as for all the academic functions of the week, were in charge of Professor John B. Dunning, who was assisted by students, graduates, and members of the Faculty. During the day other special addresses relating to the University were delivered in various churches in the city.

The academic programme for Monday, in both morning and afternoon, was made up of addresses on Reli-

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gious Education by representatives of the four denominations which coöperated in the founding of the University. At the morning session the Rev. Clarence A. Barbour presided, and addresses were made by the Rt. Rev. Frederick Burgess, on "The University and the Christian Ministry," and by the Rev. George E. Horr, on "The University and Christian Missions." At the afternoon session the Rev. Thomas D. Anderson presided, and there were addresses by President Edgar Y. Mullins, on the "Baptists and Education," by President Isaac Sharpless, on "Quaker Ideals in Education," by President John M. Thomas, on "The Puritan Basis of Education," and by the Rt. Rev. James DeW. Perry, on "Religious Education in the Modern College." Deeply interested audiences were present in Sayles Memorial Hall and listened to illuminating discussions of the relation of church and college, or to sketches of great religious leaders whose portraits, many of them, looked down from the walls upon the assembly. In an age when the university is sometimes supposed to be swinging away from the church it was fitting that Brown University should thus publicly avow its historic debt to the Christian communions that gave it birth.

On Monday noon a series of recitals on the college organ in Sayles Memorial Hall was begun by Gene Wilder Ware, '06, Organist and Director of Chapel Music, whose discriminating programmes, performed each noon during the festival, added greatly to the pleasure of the many who attended them.

The opening performance of the Celebration Play, which took place on Monday evening at the Providence Opera House, was the first of a series of social functions for the entertainment of the members of the Uni-

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versity, their friends and visitors. The audience on the first night was made up chiefly of members of the Corporation and Faculty, and of guests of the University in Providence and vicinity. Two more representations later in the week were provided for the benefit of the alumni, and of delegates and invited guests from a distance with their hosts and hostesses. The special committee in charge consisted of Edwin A. Burlingame, Chairman; Rathbone Gardner, Henry A. Barker, and Professor Thomas Crosby, Jr. This dramatic production was made possible by the coöperation of the amateur actors in the city and University. This "play within a play in a theatre within a theatre," reflecting the mid-eighteenth century feeling for and against the theatre, with casts made up largely to represent historical personages, formed an effective part of the festival programme.

Tuesday might well have been called Alumni Day. So many of the alumni and alumnae had by that date arrived in Providence to "live their bright college days over again" that the day was largely devoted on its social side to class reunions. The University Club was naturally the scene of many of these, but the hotels, other clubs, and residences of classmates shared in the festivities. They were entirely informal, and consisted mostly of song and reminiscence. One class gave a loving cup to that member who had traveled "the furthest to get to the reunion," and a piece of silver to the one first sending a son to Brown. Many of the alumni marched in the torchlight parade. The graduates of the Women's College joined during the evening in their sixth Brown Alumnae Dinner in the Sayles Gymnasium. The undergraduates participated in the festivities at tables set "in the running track" in the balcony.

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Miss Sarah Elizabeth Doyle and Miss Mary Colman Wheeler were guests of honor. At the dinner, Miss Sarah Gridley Ross, '05, President of the Alumnae, introduced Miss Emily Gardner Munro, '98, as toast-mistress. The Annie Crosby Emery Fellowship Fund of three thousand dollars, it was announced, was two-thirds raised. Dean Lida Shaw King welcomed to the dinner the guests and the alumnae. President Mary Emma Woolley, '94, of Mount Holyoke College, emphasized "our debt to Brown." President M. Carey Thomas, of Bryn Mawr College, spoke of the pleasant relations existing between the two colleges, saying that "Brown girls appeared to have a first mortgage upon the Bryn Mawr European Scholarships." Miss Almira Bashford Coffin, of the Senior class, spoke for the students. Professor Otis Everett Randall, '84, Dean of the University, spoke of the loyalty of the graduates of the Women's College, and of the support the latter had received from the University.

At five o'clock in the afternoon of Tuesday a Glee Clubs' Reunion Concert was given on the terrace of Rockefeller Hall overlooking the middle campus. Benjamin Stanley Webb, '92, was the leader of the chorus, and Roy Cleveland Phillips, '15, was the accompanist. John Young, '95, was the tenor soloist. The chorus was made up of graduates from 1868 to 1912, and of undergraduates. Old and new college songs were sung, the concert ending with "Alma Mater."

In the torchlight procession of Tuesday evening Brown came fully up to its reputation as "the paradingest" of colleges. The illuminated campus was thronged early and late with paraders and onlookers. The sidewalks of the city along the route of march were lined

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with delighted spectators. The procession was most effective in its contrasts, the untorched military escort being an excellent foil to the college division with its flaring torches, blazing transparencies, roman candles, and flaming sticks of red fire. Within the military division the khaki of the Coast Artillery contrasted with the plain blue of the other national guardsmen, while against both stood out the showier uniforms of the chartered companies. The undergraduate division in its mixture of aborigines, early settlers, and native and foreign soldiers and sailors, presented in symbol a kaleidoscopic picture of the early years of colony, state, and University. The very effective costumes worn by the students, and elsewhere fully described, were designed by William Martin Tilton, a graduate of the Rhode Island School of Design, and a member of the Undergraduates' Celebration Committee. The marching of the procession down College Street to Benefit Street was a sight long to be remembered. The undergraduate body varied the return route of march by passing through the street-car tunnel, from which, smooched with soot, blinded by smoke, and choked with reek, the students emerged not so handsome, not less lively, but certainly wiser young men.

The academic procession of Wednesday, fourteenth October, grouped together for the first time the scholars from learned institutions at home and abroad and the other eminent visitors gathered to do honor to Brown University. The procession, as with mortar-board, variegated hood, and solemn gown it wended its sinuous way to the ancient Meeting-House from the college on the hill, under the cloudless sky of a golden October day, presented an appearance at once digni-

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fied, effective, and long to be remembered by the fortunate spectator. The Historical Address by Mr. Justice Hughes, '81, laid special emphasis upon the gift by the college to the community and to the country of so long a line of trained, forceful, and cultivated citizens. The Presentation of Delegates to the President and Chancellor was a dignified function, and gave opportunity for the delivery of numerous congratulatory addresses. A University Luncheon at noon at the Lyman Gymnasium and Rockefeller Hall and a University Reception in Sayles Memorial Hall at the end of the afternoon brought together at each function a brilliant company of delegates, invited guests, members of the University, and alumni.

The concert by the Mendelssohn Club, of New York, on Wednesday evening, at Infantry Hall, was a gracious and charming compliment alike to the University and to the city of Providence. Only three times before in its long and notable history had this famous choir of men's voices given concerts away from home: twice in Boston, at the inception of the Apollo Club and later to assist that club in celebrating its twenty-fifth anniversary; and once in Philadelphia to sing with the Apollo Club there. The concert was notable as an artistic and musical success, giving unalloyed pleasure to the large and enthusiastic audience of members of the University and their guests. The soloists were, John Young, '95, the tenor, William Denham Tucker, the baritone, and Frank Croxton, the basso. After the concert the club was entertained at the Providence Art Club by Edwin A. Burlingame and H. Nelson Campbell, of the committee, and there again sang informally. On the following day the club was given a Rhode Is-

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land Clam Bake at the Squantum Club by John Carter Brown Woods, '72, Edward Carrington, '73, William Ely, '78, Edward Francis Ely, '79, and Horatio Rogers Nightingale, '83. After the dinner the club sang for the pleasure of their hosts and friends.

A charming reception was tendered to the visiting delegates and invited guests at the Rhode Island School of Design on Wednesday evening after the concert. The reception was the first given at the school since the opening of the special loan exhibition of early American art, already described, and was attended by a large and distinguished company. In the receiving line were the following trustees of the school: Mrs. Gustav Radeke, Jesse H. Metcalf, Theodore Francis Green, '87, Miss Lida Shaw King, Dr. G. Alder Blumer, Seeger Edwards, '91, Howard Hoppin, Harold Webster Ostby, Henry Dexter Sharpe, '94, Howard O. Sturges, and the director, Louis Earle Rowe, '04.

A special chapel service for the student body, to which only members of the University were invited, began the anniversary programme of Thursday, fourteenth October, the final day of the festival. President Faunce presided, and introduced William Paine Sheffield, Jr., of the Senior class, President of the Cammarian Club, who said that "from the standpoint of the students, the most important result of the celebration would be a clearer understanding of the life of Brown University." Mr. John D. Rockefeller, Jr., '97, followed, and spoke upon the necessity and value of application in the life of students. Hon. William H. Taft summarized the rich traditions clustering about Brown, and congratulated students and alumni on being connected with so famous an Alma Mater. President Frank Johnson Goodnow, of Johns

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Hopkins University, spoke of the spirit of coöperation which has characterized the history of Brown University. President Jacob Gould Schurman, of Cornell University, was the last speaker, giving as his impression of Brown that it was a university of men. The exercises closed with the singing of a stanza of "Alma Mater."

The second academic procession to the Meeting-House for the University Address and the Conferring of Degrees was as noteworthy in its personnel and striking in its color-scheme as that of the previous day. Principal Peterson in the University Address emphasized the importance of a study of the humanities and mathematics in the training of the citizen. After the return of the procession to the campus and its dispersal the visiting delegates and invited guests were entertained at luncheon by the Women's College at the Sayles Gymnasium. The committee in charge of the luncheon were Mrs. Albert Granger Harkness, Mrs. Elisha H. Howard, and Miss Louise C. Hoppin.

The lively athletic programme carried out on Andrews Field on the afternoon of Thursday was novel as regards the children, and exhilarating and pleasing in all its features to the great audience of alumni and college guests there assembled. The children had provided their own costumes and equipment, studying their parts out of school hours and carrying out the ideas they had imbibed of the beginnings of Rhode Island. "The salute to the flag," as executed by them, is given every morning at the opening of every school in Providence. After their part of the exercises was over the children remained, delighted spectators of the sports, as guests of the University.

The races, participated in by the pupils in the pre-

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paratory schools and the collegians, were run off in a spirited manner, and the outcome of the football game between Brown and Wesleyan was very satisfactory to a Brown audience. The committee in charge of the sports comprised Professor Frederick William Marvel, Henry Brayton Rose, '81, and Herbert Larned Dorrance, '07.

The University Dinner of Thursday evening brought the college celebration to a successful and dignified conclusion. In the after-dinner speaking Governor Pothier represented the State of Rhode Island, President Lowell, the American Institutions, Archdeacon Cunningham, Foreign Institutions, Ambassador Naón, South America, Mr. Robert Cooper Smith, K.C., Canada, Hon. William H. Taft, the Country at Large, and President Faunce, the University. From the invocation of President Faunce at the opening service on Sunday to the Latin farewell of Dr. Keen, the presiding officer at the dinner of Thursday, every function had passed off agreeably under perfect weather conditions, to the delight and pride of the alumni and friends of Brown.

This commemorative sketch is an attempt merely to outline what was in all respects a dignified, diversified, and adequate celebration, the nature and satisfying character of which will further appear in the pages following. "What Brown means to those who know it best, who have been associated with it as teachers, students, and friends, could hardly be put upon the printed page. Each building is a silent reminder, every classroom has its store of traditions. Around the American college, particularly around this old New England college, rich memories cluster and, like the ivies on its mellowing structures, increase with every passing year."

II

The Celebration

The University Sermon

ON Sunday, eleventh October, the University Sermon was delivered by the President of the University, the Rev. William Herbert Perry Faunce, D.D., LL.D., in the First Baptist Meeting-House, at four o'clock.

The service began with an organ prelude,—Beethoven's "Andante from the Fifth Symphony,"—played by Miss Emma J. Williams. Prayer was offered by the Rev. John Frederick Vichert, D.D.:

WE praise Thee, O God, we acknowledge Thee to be the Lord. All the earth doth worship Thee, the Father everlasting. Accept our praise and worship, we pray Thee, and look favorably upon us as we offer our petitions. We give Thee thanks this day for the light and life which were manifested unto us in Jesus Christ. We thank Thee for all the service He has inspired and for all the light He has kindled in the world. We thank Thee for all institutions which have sought to extend the shining of that light and which have given to men clearer insight, fuller knowledge. Especially do we thank Thee for the college at whose call we meet to-day. We thank Thee for the years in her history with all they have held and with all their rich fruitage. We thank Thee for the memories that come crowding out of the past. May they kindle inspiration, waken hope, and strengthen effort, until we shall be able to make the present and all the future noble, worthy of the past, useful unto men, and acceptable in Thy sight. To that end bless the service of this hour. Grant grace and wisdom unto Thy servant who shall speak to us. Grant unto us hearing ears

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and understanding hearts. Bless all the exercises of the week, and grant that through all there may come strength to Thy servants and honor unto Him whose we are and whom we serve, for Thy name's sake. Amen.

The anthem by Edmund Turner, "Great and Marvellous are Thy Works," was then sung by a chorus selected from the Arion Club, under the direction of Jules Jordan, Mus. Doc. This chorus was composed as follows:

Sopranos: Mrs. Sarah Aldrich, Mrs. M. P. Bates, Miss Minette Beckwith, Miss Grace Berquist, Mrs. W. F. Bevan, Miss Edna Barck, Miss Esther Carlson, Mrs. S. H. Clemence, Mrs. W. H. Clough, Miss Ellen A. Day, Miss Mary E. Dunham, Miss Edwina Hodgekiss, Miss Teresa McCabe, Miss Lucy M. Peirce, Mrs. J. H. Lloyd.

Altos: Mrs. D. Berquist, Miss Alice Darling, Miss Grace B. Davis, Miss Bertha Hitt, Miss Faith McCormack, Miss Ada Smith, Miss Marion Whittle, Mrs. Eugene Medbery, Mrs. R. A. Young.

Tenors: George W. Ansell, Jesse T. Baker, Roderick Beaudreau, George A. Freeman, Arthur Hunt, John Loxsom, John McVay, Walter E. Rogers, Robert J. Tupper, Charles Walker, Harry Wigley.

Basses: Samuel D. Baker, Butler L. Church, F. O. Clapp, William Estes, A. H. Ebeling, H. Humphrey, A. D. Hawkinson, Edward F. Hunt, C. Lindquist, James E. McStay, Edward Lariviere, W. F. McOscar, Charles H. Richards, Norman Smith, M. J. Sullivan, C. Wilson Stanwood, Herbert Wilkinson.

The Lesson was read by the Rev. Dr. Vichert, and was followed by the singing of Bishop Heber's hymn,

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“Holy, Holy, Holy ! Lord God Almighty,” by the congregation.

The University Sermon was then delivered by President Faunce.

Psalm 121:8. *The Lord shall preserve thy going out and thy coming in, from this time forth and even forever.*

THE going out and thy coming in—those two phrases describe the critical times in our human experience. Much of our life must be uneventful, placid, commonplace. But the going out and the coming in, the starting and the stopping, the farewell and the arrival,—these crises of existence stir the deeps within us and unseal the fountains of laughter or of tears.

Much of an ocean voyage is uneventful, even monotonous. There is nothing in particular to do, nothing to record, nothing to see, save the vast sky above us and the waste of waters around us. But the day when we sailed on our first voyage, the going out from the dock, when the screw churned the waters white, and friends waved a last farewell, and America receded in the mist,—we shall not soon forget that. And the coming in at some foreign port, the sight of the foreign flags and the swarthy faces, and the sound of the jargon of strange tongues,—that arrival in a far-away land made an impression we can never lose.

But the real departures in life are not geographical. They are changes not of place, but of temper and ideal. They are migrations of the spirit. The real exits and entrances are for the individual the transition from youth to mature age, or from old opinions to new. The real going out of a nation is the expression of its soul in new institutions that far outlast their founders, and fur-

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nish explorers and captains for new adventures in the spiritual realm.

Our thoughts turn back this week to the heroic age of America, when a people poor in purse, exiled from ancient seats of Old World culture, founded their first colleges, establishing nine of them before the American Revolution. The heart of the nation went forth in sacrificial devotion to those nine feeble, struggling schools. "One of the first things we longed for and looked after," says the quaint narrative, "was to advance learning and perpetuate it to posterity." So essential were these colleges to the national life, so indestructible was the principle they enshrined, that all of them—Harvard, William and Mary, Yale, Princeton, Pennsylvania, Columbia, Brown, Rutgers, Dartmouth—are to-day alive and vigorous, and girding themselves for the centuries to follow. Why were they established? What conviction and impulsion lay behind this efflorescence of colonial life? The impulsion was twofold: religious faith and devotion to public service.

In all but one of the nine pre-Revolutionary colleges the dominant impulse was religious faith. To extend that faith among white men or Indians, to nourish it by sound learning, to equip it with a competent ministry, was one great aim of the colonial education. Early New England life was religious to the core. It was true of the builders of our first colleges, as of those who "groined the aisles of ancient Rome," that "themselves from God they could not free." But religion is a creative force—the greatest known to history. Whether religion shall create good or evil depends on the kind of religion—create something it must. The worst things in human history are the offspring of religion, and the

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best things as well. Religion has created tyrannies, wars, and *autos-da-fe*, and also cathedrals, hospitals, and schools. The moment it ceases to create, it begins to die.

Yet most religions have given no impulse to learning. They have exalted cult or ceremony, which can best be performed without analysis. President Wilson rightly affirms that "scholarship has never been associated with any religion except the religion of Jesus Christ." But under the Puritan interpretation of Christianity schools were absolutely essential. The Puritans dealt directly with man's intelligence. They *reasoned* of temperance, righteousness, and judgment. They emphasized the intellectual elements in religion, almost to the exclusion of the sensuous or emotional or sacramental. They tested all truth by the Bible, whose vast and varied literature, covering fifteen hundred years of history, demanded high intelligence for its understanding. Such a religion could not thrive except in an atmosphere intellectually keen and bracing. Therefore this ancient meeting-house was built "for the publick Worship of Almighty God; and also for holding Commencement in," since a worship which consisted in high thinking about the Highest could not survive apart from institutions in which men are trained to think.

Now a religious origin does one important thing for any institution: it gives breadth of outlook and universality of appeal. Religion at least means a sense of the relation of all men and all things to one another and to the infinite. I know how religion has been perverted into sectarianism and has given up to party what was meant for mankind. Yet a vital religious impulsion

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ultimately means for any institution release from the petty, the personal, and the parochial; it means that all our works shall be “begun, continued, and ended” in God. Such a school cannot be a mere local school, since all who share the religious faith are interested in the enterprise. It is saved from belonging to one party, one race, one stratum of society, since religion overflows all such boundaries. It is saved from crass materialism, since the faith is ever affirming the value of the soul. It is saved from mere bread-and-butter education, since even the most iron-bound church catechism puts in its forefront the sonorous question: “What is the chief end of man?” An institution that springs out of the heart of faith is necessarily the home of idealism, of universal truths and far horizons, of boundless hope and boundless sacrifice. The astonishing thing about the colonial colleges was the greatness of their ideas coexisting with the slenderness of their resources. That greatness was born of religious faith.

The Brown University charter therefore speaks with the accent of those who have surveyed the past and are planning for the ages to come. When “liberal” was esteemed a dangerous word,—as it still is in some quarters,—the charter applied that word to the college that was to be. When “Catholic” was esteemed a sectarian appellation, the charter claimed the word, and fearlessly described the new college as both liberal and Catholic—terms which I think no other college in America has ever used to describe itself. When science—at least in the sense of physical science—was esteemed hostile to the Bible and to morals, our charter calmly announced: “The public teaching shall in general respect the sciences.” When in one colonial college every teacher

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was obliged to prove his orthodoxy by subscribing to the Saybrook platform, and in another every teacher must sign the Thirty-Nine Articles before entering any class-room, our charter quietly insisted: "There shall never be admitted any religious tests, but all the members hereof shall forever enjoy full, free, absolute, and uninterrupted liberty of conscience"—where the legal phrases take on a lyric tone, defying misconstruction and scorning consequence.

Thus did the founders speak with the accents of great men living in a great era. The denomination chiefly concerned in the founding had no ecclesiastical machinery by which to control the college, even if it had wished to do so. Throughout our long history no ecclesiastical body has ever attempted to choose our teachers, or mould our teaching, or direct our policy. Many colleges have obtained this freedom with a great price; but Brown was free-born. As Rhode Island gave to all the colonies an example of freedom of conscience within a civil state, so Brown gave to all the colleges one of the earliest examples of full freedom of teaching within a Christian institution. Long before *Lehrfreiheit* was proclaimed in Germany it was advocated and enjoined on Narragansett Bay. The great phrases of our founders would not be used in any charter that we might write to-day. We have learned the dangers of freedom and we are busy with safeguards and defenses against abuse. But our fathers were then in the midst of the struggle with Europe. Freedom could be guarded later—it must be asserted at once. So they made in the name of religion one of the noblest assertions in academic history, and we their children have hardly yet caught up with their style of thought and speech. Colonial thinking,

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like colonial architecture, has a simplicity and ease and assurance which we can admire but seldom reproduce.

A second impulse in the founding of the early colleges was devotion to public service. The founders seemed to have studied Milton's great description of education as "that which fits a man to perform justly, skilfully and magnanimously all the offices, both public and private, of peace and war . . . stirred up with high hopes of living to be brave men and worthy patriots, dear to God and famous to all ages." The same spirit breathes in the first sentence of the Brown charter, where the object of a college is said to be "preserving in the community a succession of men duly qualified for discharging the offices of life with usefulness and reputation."

The founders of our colleges were not afraid of the word "useful." Again and again they repeat it in various charters. The colonial colleges were truly vocational. Latin was studied because needed in diplomacy, in law, in divinity, in all the higher ranges of effort. Mathematics was almost ignored, because not obviously needed. Language and logic, analysis and synthesis, thought and its expression in speech,—this was the staple of instruction. But if this was vocational, it aimed at what was then the broadest of human vocations. The Puritan preacher was orator, philosopher, man of letters, publicist, social arbiter, and a college which fitted him for his vocation was really giving a large and generous training for the service of the state. The curriculum aimed not at an immediate livelihood, but at a rounded and serviceable life. It taught young men to think in terms of nations and continents. It nourished public spirit, it stimulated debate on constitutional ques-

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tions, it made the student both politician and patriot, and the college career opened directly into the councils of the state.

At a later date the college swung away from this ideal, and aimed at a culture dissevered from service. Now we are returning to the idea of the fathers, that there can be no culture apart from purpose. When purpose informs and energizes the college, then culture is saved from dilettantism, then learning gets a new grip on life, and the college becomes not a finishing school, but a genuine commencement. Our schools of finance, of political science, our courses in social service, in diplomacy, in teacher-training, instead of being false to the colonial idea of education are really a return to the conviction that only purposive study can give true culture—provided the purpose be broad and deep.

No wonder that from such colleges came the leaders of early America. Four-fifths of those who signed the Declaration of Independence had received a liberal education. From the Harvard yard the student patriots marched in squads to Bunker Hill. Old Nassau Hall at Princeton was battered by cannon and the students were driven out to do or die. Our own University Hall was for years closed to study and open only to the army of defense. Out of the twenty-five hundred college graduates in America at the outbreak of the Revolution came in large measure the minds that controlled the country both on fields of debate and fields of battle. To such men learning was, in the stately phrases of Lord Bacon, “not a terrace for a wandering and variable mind to walk up and down with a fair prospect; . . . or a shop for profit or sale; . . . but a rich storehouse for the glory of the creator and the relief of man’s estate.”

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Immense tenacity of purpose, a lofty utilitarianism, marked the earliest colleges of America. Learning was not a species of self-indulgence. It was a girding of young loins for the service of the nation.

Are we wrong, are we merely superstitious, if we hold that those early leaders, passing through our American colleges, have left a portion of themselves behind? It is not only ivy that clings to ancient walls—it is memories, echoes, inspirations. The very stones cry out a summons. The weathered bricks become articulate. The portrait shows us eyes still radiant and lips that, being dead, yet speak. In the rooms where Henry Wheaton, Adoniram Judson, and John Hay studied does a presence still abide? Are those fresh young voices still recorded on the arches of this ancient meeting-house, as on phonographic disks, where they may yet become audible? Is an aura left by the departing personality, as odors cling after flowers are gone? Mere superstition, says the rationalist. Very well: we will be rational. But we turn from the rationalist to the poet Wordsworth, describing the University of Cambridge:

“Imagination slept,
*And yet not utterly. I could not print
Ground where the grass had yielded to the steps
Of generations of illustrious men
Unmoved. I could not always lightly pass
Through the same gateways, sleep where they had slept,
Wake where they had waked, range that enclosure old,
That garden of great intellects, undisturbed.*”

Such was the going out of our American colleges, preserved and guided by unseen power. And what of the coming in, part of which we are permitted to witness, and in which we share? Is the arrival worthy of the high

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hopes with which the vessel sailed? Into what have our colleges come, either deliberately or unawares?

It is a serious matter that the colleges which started amid national penury have come into an era of ever-expanding national wealth. They have entered, like Israel, into a land of "wells that thou diggedst not, vineyards and olive-trees which thou plantedst not." If our land does not flow with milk and honey, it flows with mighty water-powers, with stores of petroleum, with the product of blast-furnace and dynamo and loom. An enormous expansion of territory and of human control over material things has transformed our civilization. The colleges have grown with the country they represent, and change of size often means subtle change of quality and ideal. All around us are rising new laboratories, libraries, dormitories. We are equipped with stadiums that vie with the Roman Colosseum; with pools of clear water entered by marble porches like those of Caracalla; with towers that recall the outlines of Magdalén College or the resurgent campanile of Venice; with gates that swing open on fair homes for favored youth. If Socrates in his old ironic mood were to visit us, would he cry out once again: "How many things there are I do not need"?

Certainly the institutions that were once tested by poverty are now being tested by a luxurious civilization around them. The students are under a severe test. The student disorders and rebellions of a century ago have disappeared. College vices have greatly diminished. But college distractions have multiplied to an alarming degree. In the last ten years probably as many students in American colleges have been demoralized by the automobile as by alcohol. The dazzling

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attractions of a luxury-loving age, the dissipations of energy which destroy the power to focus the mind, constitute the greatest present danger to American education. We are obliged to remove the sons and daughters from some of our best homes in order to give them an education. We are obliged to warn our students not only against the vices of the underworld, but against the distractions and follies of the upper world. The scholar should have at least as rigorous a training as the athlete. Enervating pleasures, late hours, conversation without ideas or ideals—this is not the atmosphere in which a strong man can run a race.

And our teachers also are being tested. Can we of the Faculty still keep the soul on top? Can we survive material success? We are tempted to imagine that a greater library automatically involves a greater love of books. We are tempted to forget that the greatest discoveries have sometimes come out of the shabbiest apology for an intellectual workshop. We forget Franklin's equipment of a kite-string and a key. We forget Charles Darwin's five years on the Beagle, a vessel of two hundred and thirty-five tons, where he slept on a table and peered through a microscope in the poop-cabin. Still intellectual life is propagated from soul to soul, and not from apparatus. Still the interested teacher is interesting, whatever his equipment. Still the enthusiasm of scholarship is to be caught, not taught. Still that which draws and holds the student is the realization that something really important is now occurring in the teacher's mind. When Francis Wayland was here, the total endowment of Brown University amounted to \$31,300—plus Francis Wayland! Without large endowment to-day our education would be mere pretense

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—so vastly have the times and demands changed. But we have need on anniversary occasions to go back to the day of small things and great ideals, and draw fresh waters from the ancient fountains.

The colonial college has also come into a new understanding of the search for truth. What we now call research was unknown in the early days of the New England college, as it was then unknown at Oxford or Cambridge. Knowledge was conceived as a deposit to be handed down. The teacher was to transmit, but hardly to increase, the sacred trust. As late as the middle of the nineteenth century the trustees of Columbia University mentioned the fact that three professors were writing books, as a possible cause of inefficiency. In colonial days the emphasis was all on communication, not on discovery. One teacher usually taught all the subjects to each class, the president being the sole instructor throughout the Senior year. The teacher followed the rule, not golden, of teaching others as others had taught him.

But residence in Germany changed all that. As our young teachers came back from the German universities, they came fired with a passion for truth such as animated the philosophers of ancient Greece. To push out the boundaries of knowledge at some one point on the circumference was their glowing desire, their demonstration of equipment for university position. Such devotion to research is one of the deepest and purest passions of the human spirit. It is the flame that must burn forever on the altars of the university. It means a search without hope of gain, without fear of consequence, without count of cost. It springs from the assumption—religious at the heart of it—that the uni-

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verse is rational, is consistent, and that every one that asketh receiveth and to him that knocketh it shall be opened. Only he who has felt that passion for pure truth can describe it or communicate it to others. Those who are filled with that sacred fire may become to America what the Hebrew prophets were to ancient Israel, when "they searched what or what manner of time the spirit within them did signify," when they by spiritual intuition anticipated events and truths that later were flashed upon the consciousness of the nation. We of the Faculty are not to teach as we have been taught. We are to teach what the world will believe fifty years from now. We are to see visions and dream dreams. We are to proclaim a deeper insight into reality, a fairer social order, a nobler organization of industry, a finer code of morals, than anything the world is yet ready to accept. And if the modern Jerusalem shall stone her prophets and kill them that are sent unto her, it will be true now as before, that the prophet's vision cannot die or his voice be utterly stilled.

The colleges are also coming into a deeper and broader interpretation of the Christian faith. If we were shut up in the cabin of an ocean steamer with the founders of our colleges, we should find an exchange of ideas somewhat difficult. We should find those men speaking in another vocabulary, dwelling in a thought world largely shaped by John Milton and John Bunyan, innocent of all we now mean by scientific method. Have we then entered so new a world that we have no further connection with the generation in which these colleges were born? To think so would be to show ourselves without the sense of either historic continuity or moral obligation. Separated from the founders we might be

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by their quaint vocabulary, their limited world-view, their outgrown method. But we are forever united with them in purpose, and in intellectual and spiritual ideal. Their God is our God for ever and ever, their Christian evaluation of life is ours, their faith that the Kingdom of God is within you is and ever shall be our faith.

The University in thus declaring its adherence to the Christian religion does not and cannot subscribe to any human creed. It cannot allow any ecclesiastical assembly to prescribe its studies or mould its policy. A university whose standing is annually determined by church authorities or by mass-meetings is an echo and not a leader. The true Christian college must be autonomous, as were and are all the nine colleges founded before the Revolution. But just because it is autonomous, it realizes its solemn responsibility for promoting the Christian ideal. It says to all Christian churches around it: "We sprang from your loins and we wish to render all filial honor and service. The phraseology of the class-room may differ from that of the pulpit. The methods of approach must differ. The human values you care for are dear to us. The cure of souls is our business also. The supremacy of righteousness, the sense of reverence for the unseen, the faith in the eternal issues of human life,—these things are our heritage also. We co-operate with you in guiding adolescent minds through perilous intellectual awakening into assurance of the truth. The old-time college was mainly for ministers; the modern college is for the ministering life."

This Christian idealism humanizes all study and makes it vital. It prevents the search for truth from becoming mere grubbing after facts hitherto unknown because not worth knowing. It prevents the intellectual

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isolation of scholars who have lost the forest in the trees. It prevents the sciences from becoming inhumanities, and saves literature from becoming material for dissection. It sheds over class-room and laboratory and play-ground "the light that never was on sea or land," and in that light the path of duty begins to shine. We see to-day the Christian ideal antagonized, if not suppressed, by whole sections of the modern world—by the perverted philosophy of force, by the arrogant militarism of Europe, by theories that would base all national greatness on dreadnaughts and battalions. Be it ours at a time when civilization itself is shaken by adherence to shallow philosophies and belated ideals,—be it ours to bow in new allegiance to the idealism of the fathers, which gave freedom and vigor to the colonial college and to American life. Be it ours to affirm again our faith in the spiritual meaning of the world. Then all the future of our colleges shall be a progressive entrance into the unfolding thought and purpose of God.

After the singing of Gounod's anthem, "Send out Thy Light," by the Arion Chorus, prayer was offered by the Rev. Frank Warfield Crowder, D.D.:

ALMIGHTY and everlasting God, whose blessed Son was manifested that He might destroy the power of darkness, and make us the children of light, and who was the true Light that lighteth every man that cometh into the world; lighten our darkness, we beseech Thee, with the full and abiding knowledge of Thy truth. Send Thy blessing upon all efforts to train the youth of our land in intelligence, virtue, and piety. Bless all schools and colleges of sound learning; look

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with especial favor upon this University in these days of commemoration and rejoicing ; endue its Corporation and Faculty with a right sense of their high stewardship, and with wisdom, faith, and zeal patterned after Him who was the Teacher come from God. Stir up the hearts of its friends and supporters to understand aright its responsibilities and aspirations, and lead them to a wise coöperation in its encouragement and endowment. Illuminate the minds, purify the hearts, and fashion the lives of its students, so that they may come forth a noble host, made ready and consecrated for large and abiding service and power. Send out Thy light that it may lead them. Bless everywhere those who are striving for a Christian education amidst the hindrances of poverty and friendlessness; and raise up friends and strengthen wise agencies, to cheer their noble endeavor. Pour out Thy Spirit from on high, and sanctify all minds and hearts for Thine acceptable service here and Thy blessed kingdom hereafter. All which we ask in the name of Him, who is the Way, the Truth, and the Life, Jesus Christ our Lord. Amen.

The hymn, "O God, our help in ages past," by Isaac Watts, was then sung by the congregation, and after prayer the Benediction was pronounced by the Rev. Dr. Crowder. An organ postlude—a selection from "Noël," by Saint-Saëns—brought the service to a close.

The Religious History of the University

ON Monday, twelfth October, the Religious History of the University was commemorated in addresses in Sayles Memorial Hall by representatives of the religious denominations mentioned in the college charter. At half after ten o'clock in the forenoon President Faunce called the assemblage to order and presented the Rev. Clarence Augustine Barbour, D.D., of the class of 1888, as the **PRESIDING OFFICER**, who spoke as follows:

VERY significantly and fittingly this early session of our commemoration is given to the consideration of the relation of Brown University to the great themes of the Christian Ministry and of Missions.

From the early days until the present this school of learning has been characterized by freedom from sectarian narrowness in charter provision and in actual practice. It has likewise been marked by a liberal culture which has furnished and inspired its graduates for manifold honorable and useful vocations. It has asked of the graduates that they think their own way through the problem of the choice of a life work, that they go each to serve with fidelity and devotion his day and generation according to the will of God.

In the course of the years many have entered the Christian ministry, and the roll of this company of Brown men is one upon which we can look with joy and gratitude. Some have risen to high position in leadership and have won for themselves name and fame; some have served in places removed from the public

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eye and have lived in comparative obscurity. Of all the goodly company we can say with full hearts that their works do follow them if the life task is done, and that those who are bearing the burden and heat of this present day were never more greatly needed.

The theme of the first address is "The University and the Christian Ministry," and I have the honor to present as the speaker the Rt. Rev. Frederick Burgess, D.D., of the class of 1873, Bishop of the Diocese of Long Island in the Protestant Episcopal Church.

THE committee, who have honored me by inviting me to speak at this one hundred and fiftieth anniversary, have given me a subject of grave and national importance, "The Relation of the University to the Christian Ministry." I should wish to attach to both these terms the wide significance which I have no doubt the committee intended.

Matthew Arnold says that Alcibiades declared that men went away from the oratory of Pericles saying that it was fine, it was very good, and afterwards thinking no more about it; but that they went away from hearing Socrates talk with the point of what he said sticking fast in their minds, and they could not get rid of it. "Socrates," asks Arnold, "has drunk his hemlock and is dead, but in his own breast does not every man carry about with him a possible Socrates?"

As I speak to you to-day, on the problem of religious education in our American colleges and universities, and of the office of the Christian ministry, I can neither hope nor desire to rival the oratory of Pericles, but if there is a Socrates within me, I hope that he will aid me in aiming two arrows, one which shall stick

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fast in the mind, and the other which shall touch the heart.

When we look back one hundred and fifty years and more, to the beginnings of intellectual life in America, one fact stands out with a clearness which cannot be gainsaid. The origin of all our oldest colleges: Harvard, William and Mary, Yale, Princeton, Columbia, Brown, was due to the energy, the devotion, and the liberality of clergymen. They founded them, they administered them, they taught in them. Looking back on those times, one can see that in the pre-Revolutionary days, and indeed for decades after, the clergymen were the educators, the men who had the confidence and respect in every community, and to whom the young minds were entrusted. Whatever else we may say or think about the ministry as an order, we cannot refuse them this meed of praise. At a time when the country needed them, they were the men of the hour, and they built the house on a rock and not on sand, and the rain descended and the floods came and the winds blew, but their work has remained as a blessing to the nation.

To-day we have to acknowledge that, in contrast, the clergy have vanished off the educational field. It boots not that there are still chapel services, and that from time to time men who have made their reputations in their metropolitan pulpits are asked to speak; yet the fact remains, as most of these men would acknowledge, that while they are treated with every courtesy, they are, nevertheless, regarded as outsiders, not looked upon as members of the college family; and there is, and can be, no lasting influence in the college from such transitory visits and occasional sermons. It is the men on the Faculty who have the op-

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portunity, and with the exception of Roman Catholic colleges and a few frankly sectarian institutions, the Christian minister is conspicuous on the Faculty only by his absence.

Why is this contrast? It certainly is not because the clergy themselves have lost their interest in education; whatever happens, they must teach. In spite of all that is said, religion can be taught, and Christianity must be taught. St. Paul puts pastors and teachers on a par in the ministry, and the fondest, tenderest name, most often on the lips of the disciples of Jesus Christ, was "*Διδάσκαλος*," teacher. In their pulpits, in their Sunday-schools, in their ministering of the sacraments, in their pastoral care, the clergy are always teaching, and in almost the only department of education left in their control, the church secondary schools, there are clergy who, as teachers pure and simple, are worthy descendants of Muhlenberg and Dr. Coit.

The explanation of this change in the attitude of the educational world towards the clergy would, in all its ramifications, take us far afield. Suffice it to say that, in its last analysis, it lies in the altered conception of the mission of the state. The state assumes no moral or religious functions, according to American ideas; it gives to every form of religion a right to exist, and physical protection, but has itself no more responsibility. As a great writer has intimated, "The state is more like a commercial company or a huge municipality created for the management of certain business; and that it should trouble itself about the opinions of its members, would be as unnatural as for a railway company to inquire how many of its shareholders were Methodists or total abstainers."

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This principle has been carried out into the public schools, and universities and colleges controlled by the state, and through them into all the larger and older institutions. To some of us, this solution of the religious educational problem does not seem a solution at all. It is a cutting, not an unraveling, of the Gordian knot. But just because of its apparent simplicity, it has appealed to the American mind, and it is only within recent years that the suspicion has arisen in the minds of our people that by this ignoring of religion and ethics in our state educational system, we may be wasting our spiritual and moral capital as a nation, just as we have ruthlessly cut down our forests and recklessly pillaged our mines. This non-religious conception of the state would destroy all patriotism. The patriot would suffer and die for a nation which he could idealize as a person with lofty faith and hopes, but no one would die for a railroad corporation or an insurance company.

So an Alma Mater who teaches neither religion nor morals will get little devotion or love from her alumni. Some rich magnate, for his own glorification, may unload his millions on her, to make his name great, but we shall sing her no hymns, and remain cold when she is mentioned.

From this corporation idea of the university, Brown has been saved by her charter. It is an unique document, and I like to believe that its spirit may, in part, have been due to the influence of Bishop Berkeley, who, during his long residence at Newport, planned a College of Rhode Island. That charter, however, does two things. It secures forever the religious liberty of the scholars at Brown and their freedom from religious tests. At a time when ecclesiastical oppression and tyr-

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anny were still rife, and when at Oxford, for instance, the great university of England, matriculation could be had only through enforced partaking of the Holy Communion, that is, through sacrilege on the part of many, the Brunonian document reads as follows: "Into this liberal and catholic Institution shall never be admitted any religious tests, . . . all the members hereof shall forever enjoy full free absolute and uninterrupted liberty of conscience." On the other hand, the charter safeguards and perpetuates the religious and Christian character of the college through the personality of the Trustees and Fellows. These are to be elected in fixed proportion from four Christian bodies: the Baptists, the Friends or Quakers, the Congregationalists, and the Episcopalian. It is here that the spirit of the charter finds expression. These men when elected must be whole-hearted members of their respective Christian societies. The spirit of the charter is broken if half-hearted, lukewarm Christians are chosen, and the whole purpose of the college will be defeated if nominal members of a denomination, that is, men who are living in immorality and have no true faith, are placed in authority.

If, however, the provisions of the charter are observed, it will follow of necessity that the office of the Christian ministry in the University will be recognized. It is no accident that the presidents of Brown have always been taken from the Baptist ministry. What great men they have been! American educational history has few more illustrious names than those of Manning, Wayland, Robinson, Andrews, and if I may be permitted to add, Faunce. They were men of liberal culture, who knew how to preserve what the charter speaks of as the "catholic" character of the college.

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But the Trustees, while thus obeying the highest dictates of the charter in the election of the presidents, have, on the other hand, yielded to the spirit of the age in the appointment of the Faculty. It is a significant fact, that of the hundred or more professors and tutors at Brown, with the exception of our honored President, no one is a Christian minister. Such a state of affairs would have been inconceivable to the men who wrote the charter. That philosophy and history and many another subject would be taught by the clergy was something that would necessarily follow from the character of the electoral board of officers. It needed no provision; what they did provide against was the introduction of what they called "sectarian differences of opinion" into the courses, although all religious controversies were to be studied freely. It is, therefore, with the charter on my side, that I make my point and plead for a larger recognition of the work of the Christian ministry, and for the proportionate representation of the order on the teaching staff of the college.

If this were a debate, I know well the answer that would be made by the authorities. "You are quite mistaken," they would say, "in supposing that there is any bias against the clergy in the educational world. We would gladly admit them to the order of teachers. But these are days of specialization, and we rarely, if ever, find ministers who are in any way fitted by their knowledge of the science of modern pedagogics and by any special line of study." Let me say, then, that I am no reactionary. The modern university is the legitimate development of our modern age. Beautiful as we can picture that college in Warren to have been, one hundred and fifty years ago, with its twenty-three students,

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eight of whom were studying for the ministry, and with its courses consisting only of Greek, Latin, and Mathematics, yet it would be powerless in its influence on the nation to-day. A wealthy citizen has, I understand, bought and restored Fort Ticonderoga, a very interesting antiquarian accomplishment. But as soon would you expect that picturesque fortress, with its moat and its ramparts, with its simple guns and cannon-balls, to withstand a modern army, as that college of one hundred and fifty years ago to meet the needs of the time and to overcome the enemy of ignorance to-day.

That is all true. It is also true that there are some men in the ministry who have this special training, who are ready to teach, but who, unless they renounced their ministry, would not be welcome to the teaching force of any of our public institutions. And it is also true that many and many a young man in the ministry would gladly devote the years of preparation, if only he could feel that throughout the various branches of modern teaching his acquirements would be recognized, and his services be somewhere received. The University needs such service. The men of my time, I fancy, recall with gratitude those two great men, J. Lewis Diman and Ezekiel Robinson, both Christian ministers, and we cannot forget the way in which the one, in his history courses, brought out the influence of the Christian church upon European civilization, and the other showed that the truest philosophy is, in its heart, consistent with the deepest Christian faith. College life meant more to us because those two men were on the Faculty. I would not, for a moment, decry the work which is done by the laymen, in such organizations as the Bishop Seabury Society, the Brotherhood of St. Andrew, or the

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Young Men's Christian Association, but the college needs something more, something which the Christian ministry, and the Christian ministry alone, can impart.

The restoration, then, of the clergy to their original influence in our universities in America would be an act of highest usefulness to the state. And if Brown leads the way, it will be fulfilling the dictates of its charter, not with the letter which killeth, but with the spirit which giveth life. Brown University was founded when the British colonies were on the eve of revolution, and it was with the purpose of training the youths as loyal citizens of the state that these men, with differing religious views, but with one common Christianity, gathered themselves together and framed the new college, because they believed it would be, to use their own language, "for the general advantage and honor of the Government."

So while we are here celebrating this one hundred and fiftieth anniversary, the country stands at the opening of a new era. It is no exaggeration to say that the European War, no matter who triumphs, has in it a crisis for America, almost as great as for any of the nations involved. Forever gone are the days when Washington in his Farewell Address could warn his country against entangling alliances. Forever gone, too, are these later and recent days when our educated men could stay away, with aristocratic disdain, from the polls, or treat with good humored shrugs each new tale of municipal or state corruption. Forever gone, also, are the days when the success of enormous wealth could be the ideal of our young men, or when the exigencies of business could be a legitimate excuse from the duty of civic responsibility and military service.

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We talk about the new freedom and the new democracy, but what we need most is a new patriotism. Our citizens must prate less about liberty and rights, and speak in graver tones and with clearer emphasis of their national duties. The United States of America must take her place among the nations of the world as never before. The Atlantic on the one side, and the Pacific on the other, are no longer barriers to either intercourse or attack, and the nation can meet its responsibilities only when it has citizens worthy of its greatness and ready to exalt its name. The object of the university is, first and foremost, to breed such citizens, men who can act as architects of the future, and who, by their nobility of character, can be "for the advantage and honor of the Government."

Is the Christian ministry to have its part in this service? This is the question that confronts the American university to-day. If that question is answered in the negative, not only is injustice done to a highly educated and influential class in the community, but the university itself is deprived of the assistance of men who, by their enthusiasm and faith, are well equipped for the task.

The dread of controversy is unnecessary. "Better," says Shakespeare, in one of those sentences which light up the philosophy of the home,—"Better a little chiding than a great deal of heart-break." So I would say, better a little controversy than a great deal of indifference. It is the neglect of Christianity, not the thought or even contention about Christianity, that does the most harm. We are not afraid of controversy in any of the other branches of study, in science, or philosophy, or history, or even politics, surely we need

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not fear it in religion. At least so thought those men of 1764 when they penned the charter, for they said, "All religious controversies may be studied freely." Perhaps they knew that the cause of education, even more than the cause of missions, would bring Christians nearer together, and turn controversy into a sincere and generous inquiry for the truth.

To sum it all up in one final sentence: The relation of the university to the Christian ministry must be that of confidence in the men whose official ancestors were the college founders; who care a great deal about the soundness of the mind and of the body, but who care far more about the Spirit of God in the heart; who will, if they are permitted, lead the way to heights of view not attainable through merely intellectual training; and without whose assistance the American university can never fulfil its highest mission of producing sons with the vision of God in their hearts.

The PRESIDING OFFICER then said:

THE world has become a neighborhood. No longer is it possible for a nation to live in isolation. Bonds, visible and invisible, equally real, unite us to peoples far beyond our coasts. Horizons widen with the passing years. The interchange of peoples makes ours a composite and cosmopolitan nation and carries our life and language into every continent.

The enterprise of Christian Missions needs no defense at our hands. Its right to be and its beneficent achievement are no longer in wide debate.

There are those who saw this day from afar, and who hearkened to the call for service which it contained for

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them. The number of men whom Brown has sent into this great and fertile field of endeavor is not imposing, but the University has not been unmindful of the obligation to the ends of the earth. The contribution of Brown to this world-wide enterprise includes the names of not a few who are ranked among the missionary statesmen of the century past. At the head stands the pioneer of them all, Adoniram Judson, *nomen mirabile*. Francis Wayland himself gave mighty impulse to the cause by his powerful personality and weighty message.

The theme of the next address is "The University and Christian Missions," and the speaker is one whom I present with peculiar pleasure, the Rev. George Edwin Horr, D.D., LL.D., of the class of 1876, President of the Newton Theological Institution.

BROWN UNIVERSITY is the child of the colonial Baptist Churches. The Philadelphia Association, from which proceeded the influences that did so much to evangelize the South, soon became interested in the work of education. In 1756 the Association founded at Hopewell, New Jersey, an academy "for the education of youth for the ministry." The success of this academy inspired the friends of learning with confidence to attempt larger things.

"Many of the churches," says a contemporary, "being supplied with able pastors from Mr. Eaton's academy, and being thus convinced, from experience, of the great usefulness of human literature to more thoroughly furnish the man of God for the most important work of the Gospel ministry, the hands of the Philadelphia Association were strengthened, and their hearts were encouraged to extend their designs of

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promoting literature in the Society [denomination] by erecting, on some suitable part of this continent, a college, or university, which should be principally under the direction and government of the Baptists."

It is a familiar story that from this seed grew the present college whose one hundred and fiftieth birthday we are now celebrating.

The impulse that brought most of our early colleges to birth was primarily religious. The spirit of the founders of Harvard is beautifully expressed in the words of a contemporary letter which are carved on the college gates:

"After God had carried us safe to New England, and we had builded our houses, provided necessaries for our livelihood, rear'd convenient places for God's worship, and settled the Civill Government; One of the next things we longed for and looked after was to advance Learning, and perpetuate it to Posterity, dreading to leave an illiterate Ministry to the churches, when our present Ministers shall lie in the dust."

The devotion and the vision that founded Harvard in 1638 founded Brown one hundred and twenty-six years later, in 1764. The clear intention, however, of the founders of the five denominational colleges that antedate Brown University was to raise up an educated ministry. Most of them, in addition to the discipline of the arts courses, gave distinctively theological instruction. At Yale, Harvard, and Princeton this feature of the college work was so strongly emphasized that ultimately each college became identified with a peculiar type of theology. In a real sense, the theological work at Yale and Harvard was the nucleus of the college course, and though at Princeton the theologi-

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cal school was organically separate from the college, the school and the college were intimately associated. These colleges, and those like them, exerted a strong direct influence upon the training of ministers and missionaries.

At Brown University this influence was indirect, and that for two reasons. The charter explicitly provided that "the sectarian differences of opinions shall not make any part of the public and classical instruction." This effectually shut out instruction such as was common at the time at Harvard and Yale, and prevented the establishment of chairs that might undertake, even in part, the distinctive work of a theological seminary. The founders appear to have taken elaborate pains that Brown should not have a Baptist divinity school as both Yale and Harvard were coming to have Congregational divinity schools.

Another provision of the charter worked in the same direction. The self-perpetuating governing boards of other colleges naturally took good care that only their co-religionists should be elected to vacancies. Thus it came about that, without charter provisions, these boards were composed exclusively of representatives of the denomination that founded the college. In these circumstances there was not the slightest difficulty in coloring the instruction, and in making the college influence felt directly in the denominational life. A very different state of things prevailed at Brown. The charter divided the government of the college among representatives of the Baptists, the Friends, the Congregationalists, and the Episcopalians. Under these conditions the establishment of a Baptist divinity school at Brown, to match the Congregational divinity schools at Yale

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and at Harvard, was plainly impossible. By the terms of the organizing principle of Brown, the college was kept out of the field of distinctively religious instruction.

It is one of the paradoxes of the evolution of institutions that colleges which remain firmly attached to certain denominations through prescription and the self-perpetuating power of their governing boards, should be characterized as unsectarian, while a college that makes specific provision for the inclusion of the representatives of four religious bodies should sometimes have been characterized as narrowly denominational.

If, therefore, the influence of Brown University upon the great work of missions is not so palpable and direct as we might have anticipated, we can see a reason for it, and a reason that colors the whole religious history of the college. Brown University was not an arm of the Baptist denomination; it was the gift of the denomination to the cause of education and not to itself.

Another factor should enter into the consideration of this matter. The modern missionary movement, especially among the English Evangelical party in the Church of England and English Congregationalists, in considering the missionary's equipment, placed the primary emphasis upon the candidate's natural parts, his zeal and piety. The early appointees of the London Missionary Society were almost wholly uneducated artisans. It cannot fairly be said that American Baptists generally approved this policy, but large numbers of them took an intermediate position. They felt that Brown University stood for a more distinctively secular type of education than was desirable. As a matter of fact, the missionaries of the American Baptist Missionary Union for the most part did not enjoy a thor-

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ough education until the Newton Theological Institution was established in 1825, which, in connection with Brown, became, as Professor Brastow, of Yale, notes in his work, "The Modern Pulpit," the principal factor in raising the educational standard of the American Baptist ministry.

But even after this coöperation had become efficient, there was an important section of the Baptists, represented by the founders of Columbian University, who believed that a different form of education than the classical and mathematical was most useful for ministers and missionaries. We can now see that there was a measure of truth in their contention, and Brown has been prominent in recognizing it, and that in the most cogent way, by broadening her curriculum to adapt her privileges to many different needs.

I have dwelt on these factors at some length in order that we may have before our minds more clearly the reasons that prevented the influence of Brown upon missions from being more direct.

But the indirect influence of the college was most important. It did not teach Baptist doctrines; it did not teach any form of denominational religion; it is only fair to say that at some periods it did not fulfil its privilege as a religious force, but it stood throughout the years for scholarship, for clear ideas and exact expression, and when men of parts, who had profited by this training, became ministers and missionaries, they became at once by the specific gravity of souls, men of weight and leadership.

We have a salient illustration of this influence of the college in its incomparable gift to the cause of foreign missions in the life of Adoniram Judson, of the class of

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1807. When Judson graduated from college, he did not call himself a Christian. He had been caught in that wave of skepticism that swept over the country in his college days, and was finally stayed by the teaching and influence of President Dwight, of Yale. Even when Judson entered Andover Theological Seminary, in 1808, he was neither a professor of religion nor a candidate for the ministry. He was admitted to the seminary only by special favor. But on the second of December, 1808, he made a solemn dedication of himself to God, and on the twenty-eighth of May, 1809, at the age of twenty-one, he joined the Third Congregational Church in Plymouth. His conversion involved in itself a consecration to the Christian ministry.

The "round peg in the square hole" theory contains only a fraction of truth, and Dr. Johnson's definition of genius as "great powers accidentally determined" is equally open to criticism; but, in general, a man who attains eminence in any one department of human activity would have been equally successful in several others. Adoniram Judson was a man who would have been great in any calling which had enlisted his powers. He had the qualities that command success as a merchant, a statesman, or a general. In any of the professions he would have won great distinction. And his devotion, persistence, and good sense mark him as one of the rarest of men.

The achievements of Judson in the realms of pure scholarship are of the first order. His translation of the Holy Scriptures into Burmese, and his Burmese grammar and lexicon, have received universal recognition. His translation of the Bible ranks with the best made into any language. His mastery of the Greek he learned

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in this college, and of the Hebrew he acquired at Andover, is evident on every page. Luther is said to have exclaimed many times in the course of his translation of the Old Testament: "How hard it is to make the prophets talk German!" But Luther had many helpers. Judson worked almost alone. There is no parallel to Judson's achievement until we go back to John Wyclif. Judson made the prophets talk Burmese. The training that made these great powers effective he gained in this college, and this college in this year which commemorates the one hundredth anniversary of his work in Burma does well to honor with signal tributes her illustrious son.

During the last few months a great Christian community in Burma has been celebrating the centenary of the day when America gave Burma the Gospel. In the heart of Buddhism there has been built up a strong and self-supporting group of Christian churches. At our celebration this week we rejoice to trace the influence of this college in many lines of activity and throughout broad spaces, but I hazard nothing in saying that, without disparaging the work of others, but giving them the amplest recognition, no graduate of this college has brought to it a finer lustre of splendid achievement than Judson, of the class of 1807. And speaking as chairman of the Committee on the Burmese Centenary, nominated by the churches of Burma and elected by the American Baptist Foreign Mission Society, I beg you to receive this day from my lips the greeting of one thousand churches and seventy thousand Burmese Christians, and the testimony of their lively appreciation of the incomparable gift of this college to that far-off land.

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We should always associate with the name of Judson that of a man who did not go to the foreign mission field, but who, remaining at home, did more than any other pastor to propagate among our churches the spirit of missionary interest, devotion, and sacrifice. I refer, of course, to Lucius Bolles, of the class of 1801, Trustee and Fellow of Brown University, and for twenty-one years pastor of the First Baptist Church of Salem, Massachusetts. In 1812 he founded the "Salem Bible Translation and Missionary Society," the first definite organization in a local church for foreign missions in all the world. As corresponding secretary of the American Baptist General Convention and Missionary Union, which was organized in 1814, Dr. Bolles for sixteen years from 1826 was the centre of the missionary administration of the American churches. Though this was a period of great enthusiasm, it was also a period in which divergent policies came to the front, and delicate and far-reaching questions arose for answer. Nothing could have been more fortunate than that the work which Judson was doing abroad should have been administered at home by a man so sagacious and well balanced and so thoroughly sympathetic with Judson's ideals as Bolles.

In the Triennial Convention, as the first organization of Baptists for foreign missionary work was called, there were twenty-six ministers and seven laymen. Three of these ministers, namely, Lucius Bolles, Burgess Allison, and William Rogers, were graduates of Brown. Rogers was a member of the first graduating class at Rhode Island College. Rutgers, Princeton, Williams, and Yale were each represented by one graduate. And among the Brown graduates who have served as

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presidents or secretaries of the foreign board are Howard Malcom, Barnas Sears, Isaac Davis, Horatio Gates Jones, William T. Brantly, Solomon Peck, Jonah G. Warren, John N. Murdock, Sylvanus D. Phelps, Ezekiel G. Robinson, William W. Keen, Stephen Greene, Henry Kirke Porter, Edward Judson, Samuel W. Duncan, and Thomas S. Barbour. These men were not ornamental officials; they threw themselves into the great enterprise. While the man whose common sense, genuine piety, and large outlook won the confidence of all the churches was the great president of Brown, Francis Wayland.

But Judson was by no means alone as a representative of this college in the arduous and sometimes perilous work on the foreign field. Two theories as to foreign missions have divided all missionary boards,—the evangelistic and the educational. Few intelligent persons who have studied the evolution of modern missions hold that the two views are mutually exclusive; they see clearly that they are supplementary; that each sort of work strengthens the other. Still, the constantly recurring question in missionary administration is what type of effort should receive the stronger emphasis. On the whole, the Baptist churches of the United States have been inclined to regard direct evangelism as the missionary's principal task, but it is natural that college men should seek to redress the balance of an over-emphasis in this direction and encourage the educational aspects of missions.

As a matter of fact, Brown University made its distinctive contribution to missions in educational directions. Of the first seven Brown graduates to become foreign missionaries, five became eminent as transla-

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tors. Edward Abiel Stevens, '33, Newton, '36, collaborated with Judson and completed his work on the Burmese translation and the lexicon, and revised the whole. He also made the Siamese and the Peguan versions. Lyman Jewett, '43, Newton, '46, translated the Scriptures into Telegu. Josiah Ripley Goddard, '62, Newton, '67, made the translation into the Ningpo colloquial of China; and John Taylor Jones, '23, made a Siamese version.

Among our leaders in school work we mention William Ashmore, '70, President of Ashmore Theological Seminary, Swatow, China; Albert Arnold Bennett, '72, President of the Theological Seminary at Yokohama; Josiah Nelson Cushing, '62, President of the Rangoon Baptist College and original translator of the Scriptures into Shan; David Downie, '69, organizer and leader of educational work at Nellore, India; Robert Henry Ferguson, '84, physician and teacher; Wilbur Brown Parshley, '86, President of the Japan Baptist Theological Seminary, Yokohama; Jared Harvey Randall, '97, Professor in the Rangoon Baptist College; Willis Frye Thomas, '77, Professor in the American Baptist Theological Seminary, Insein, Burma, translator and revisor of the Burmese and Karen versions; Joseph Taylor, '98, Principal of the Union Interdenominational College at Shengtu, West China; the Stevenses—father and son—Edward Abiel, '33, and Edward Oliver, '61, who have left such a deep impress upon the educational work at Rangoon and Insein; Sumner Redway Vinton, '96, who succeeded his grandfather, Justus H., and his father, Justus B., in the Rangoon Mission, of which this family are regarded as the patron saints; Joseph Chandler Robbins, '97, who after

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a useful service in the Philippines has become college secretary of the Student Volunteer Movement.

It is noteworthy how sons and grandsons of Brown graduates have perpetuated on single fields the influence of this college. Recall Benjamin C. Thomas, '46, at Burma, and his son, Willis Frye, '77, at Insein; Edward A. Stevens, his son, Edward O., and his grandson, Sumner R., at Rangoon, and the Vintons among the Karens.

Brown University has contributed to foreign missions, besides those I have already mentioned: Josiah Goddard, '35; Horace Thomas Love, '36; Durlin Lee Brayton, '37; William Crowell, '38; Albert Nicholas Arnold, '38; Erasmus Norcross Jencks, '46; Charles Hibbard, '50; Alfred Brown Satterlee, '52; Edward Winter Clark, '57; Isaac Davis Colburn, '59; Edwin Bullard, '67; Sabin Tillotson Goodell, '68; James Hope Arthur, '70; Charles Harvey Finch, '77; Truman Johnson, '79; Sidney White Rivenburg, '80; Charles Edwin Burdette, '80; Samuel Willis Hamblin, '86; Charles Grant Hartsock, '89; Charles Fisk MacKenzie, '90; Jesse Fowler Smith, '96; John Howard Deming, '97; Stacy Reuben Warburton, '98; Walter Boardman Bullen, '99; Andrew Little Fraser, '02; Joseph Francis Russell, '02; Harry Clifford Leach, '02; Percival Rogers Bakeman, '03; Robert Bell Longwell, '03; Merrick Lyon Streeter, '07; John Addison Foote, '09; Brayton Clarke Case, '10; George Glass Davitt, '11; Herbert Collins Long, '12; Daniel Harrison Kulp, '13.

As I have suggested, the list of Brown graduates who have engaged in this work is not large. Six thousand nine hundred and eleven men have graduated from Brown during the one hundred and fifty years of its

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existence. The records of the Baptist Foreign Mission Society show that fifty-two have worked under its care, and it is probably safe to say that not more than twenty are recorded as working under other boards, but the influence of these men upon the world has been out of all proportion to their numbers. They have moulded not only groups but whole civilizations. It was given to men like Judson in Burma, Jewett and Day in South India, and Arthur in Japan to be among the very first on these fields, and to set the type of all subsequent effort; and Brown men have been among the foremost in disseminating truly liberal ideas in missionary work.

And what shall we say of the men whom Brown has educated who have thrown their influence in favor of every effort to bring the world to Christ? To mention a single name, who shall set bounds to the influence of Edwards Amasa Park, of the class of 1826, the eminent professor at Andover, which sent out such a splendid company of missionaries, or of the group of professors at Newton, most of them graduates of Brown? Newton itself has sent one hundred and twenty-four missionaries to the foreign field. Verily the lines of Brown have gone out into all the earth and her words to the end of the world.

At half after twelve o'clock noon, the first organ recital was given in Sayles Hall by the University organist, Gene Wilder Ware, with the following programme: "Praeludium Festivum in G minor," by Becker; "Andante Cantabile in B flat," by Tschaïkowsky; "Sous les Bois," by Durand; "Sunrise," by Demarest; "Chant Nègre," by Kramer; "Scherzo Symphonique," by Faulke.

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Similar recitals were given by Mr. Ware at the same hour on the three remaining days of the festival.

At half after two o'clock in the afternoon the Religious History of the University was further commemorated. The PRESIDING OFFICER was the Rev. Thomas D. Anderson, D.D., of the class of 1874, who spoke as follows:

THE fact that this session with its special topic is inserted in the programme of our one hundred and fiftieth anniversary is evidence that Brown University believes that man is a religious being, and comes to his fullest realization only after a process of religious education. The history of civilization bears testimony to the presence and power of religion. The history of religion proves the need and value of education. In its early stages religion is obscured and vitiated by ignorance, superstition, gluttony, lust, and cruelty. We see it toying with magic, and deem it unworthy of the devotion of reasonable men. But natural science, too, in its childhood, found delight in the pranks of magic. Yet natural science through observation, investigation, and multiplied experiments, in a word, through a process of education, has become an important factor in the progress of civilization. So religion by a similar process has become a most potent factor in individual and social welfare.

We admit and emphasize the truth that religion is primarily experience, but the religious man needs education in order to interpret truly the phenomena of his experience. Religion recognizes a superior being and is conscious of an impulse to come into harmony with such a being. But it is not enough for the religious man to have a God. The challenge comes as it came to Moses

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from the Israelites. What is his name? What kind of a God is he? What is his character? What makes him worthy of my homage and obedient service? It is by a process of education—a process of observation, investigation, inference, and, above all, experiment (including what religion calls experience)—that we gain knowledge of a God worthy of our highest reverence and noblest service. And it is by such a process, too, that we discover the method by which we may come into harmonious relation with Him, and thus adjust ourselves to eternal reality.

The teacher of religion cannot create life any more than the teacher of medicine, but, after the manner of the teacher of medicine, he may discover the laws of life, and the conditions of its fertility and effectiveness, and point the way to life more abundant. Religious experience quickens life by the inspiration of a generous *motive*. Religious education helps that life to greater effectiveness by the discovery of a proper *method*.

There is a zeal for God, not according to knowledge; but a zeal for a worthy God, regulated and guided by adequate knowledge, is the most potent factor in the realization of the individual, and in the transformation and consummation of human society.

But I am not here to make an address. It is not mine, this afternoon, to enlighten this audience. I simply press the button, the electrifying light will flash from other minds and hearts than mine.

The first address, on “Baptists and Education,” by President Edgar Young Mullins, D.D., of the Southern Baptist Theological Seminary, who unfortunately is absent on account of illness, will be read by the Rev. Henry Melville King, D.D.

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IT is related that upon the occasion of his marriage in Westminster Abbey, Henry M. Stanley, as he proceeded to the altar, laid a wreath of white roses on the tomb of David Livingstone in recognition of his indebtedness to his great predecessor in African exploration. In behalf of every southern Baptist, and indeed of every American Baptist and every Baptist of the world, I would on this one hundred and fiftieth anniversary not only bring congratulation, but also lay a wreath of good-will, of love, of admiration and loyalty, not indeed upon the tomb, but upon the radiant brow of Brown University, the mother of us all in the realm of higher education.

The subject assigned me requires that I speak of Baptists and Education. I cannot give even in outline a history of Baptist education within the limits prescribed for this address. That history has indeed many interesting and thrilling phases. It is the history, in its earlier period, of a scattered people seeking unity and efficiency; the history of an intensely democratic people seeking for qualified leaders; of a deeply religious and spiritual people seeking to provide its pulpits with men who should be worthy exponents of the common life and of its great ideals. It is the history of a people with a sense of mission, seeking, through education, an instrument adequate to the fulfilment of that mission. If there were time to trace it, that history would appear further, in its beginnings, as a period of small endowments and great ideals, of meagre apparatus and material equipment and great visions. To be frank, it would also appear as the history of a people who at times have established far too many schools. To borrow a figure from medical science, Baptist colleges

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and academies have been at certain epochs and places, endemic, sporadic, and epidemic. There have been many mistakes and many failures, but there has been remarkable progress. Even Brown University was more than fifty years old before its endowment exceeded twenty-five thousand dollars. Yet to-day Baptist educational institutions in the United States alone, not to speak of England or Canada and the Continent of Europe, or of our school systems in many mission fields, number twelve theological seminaries, one hundred universities and colleges, and ninety-five academies, which have an endowment of between forty and fifty million dollars and about the same amount in real estate and buildings. Since there is not opportunity for an historical treatment of the subject, I shall attempt briefly to expound the Baptist ideal of education as arising from the distinctive spiritual life of our people. Perhaps no need is greater among us than that our educational ideal shall become articulate and clear. To this end, it is important to define it in relation to human progress in general and to those universal principles that lie at the heart of modern civilization.

If we wish to emphasize its progress from lower to higher forms, we may liken civilization to the row of knives I once saw in a museum, illustrating the evolution of the jackknife. It began with a rude knife of stone and ended with a highly finished modern jackknife. If we wish to emphasize human freedom in the on-going of history, we may perhaps liken it to a complicated game of chess, where the successive generations are the players. But if we would emphasize history as a life process unfolding from within, we must seek the great universal human yearnings toward perfection,

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the vital and spiritual principles which forever impel men toward the higher life and attainment. In these do we hear the voice of God calling men to the divine life.

Education, then, as Baptists conceive it, is a blossom on the stalk of religion. There are two aspects of the Baptist conception of religion which supply us with a key to the true rationale of their view of education. One of these I may fitly describe as the severity and the other as the glory of the Baptist conception of religion. By severity I mean the reduction of religion to its ultimate elements, the rejection of those things which have served as props but do not belong to the essence of the religious life; things on which men instinctively lean, but which it is better for them to learn to do without. I note a few of them. Men have always been fond of priestly mediators between the soul and God: Baptists have wholly rejected this ideal in the interest of the view that all are priests. Men naturally incline to sacramental grace: Baptists conceive the two rites of Christianity in the simplest manner as symbols only. Men easily cling to written creeds: Baptists have always rejected them as having no binding power whatsoever. It is a natural instinct of man to lean on outward ecclesiastical authorities: Baptists have ever insisted upon individual responsibility, and upon democracy in the life of the Church.

Now, it requires little reflection to correlate this severity and simplicity of the religious ideal with the necessity for education. It is clear that if there is to be no human mediator, then there must be a very intelligent and competent worshipper. If grace does not come through physical channels, it is clear that the

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mental and spiritual powers must be highly trained. If, for example, the "real presence" is not a fact in the realm of matter, it must become a fact in the realm of mind. If, again, we are to be a creedless people, we must not become a people drifting without rudder and without ballast. To be without binding creeds must not mean an inarticulate and incompetent intellectual life. It must mean rather capacity for conviction, and steadfastness without the necessity for leading-strings. Surely, if we are to reject outward authority, we must require the highest degree of intellectual and spiritual competency in the individual and in the church. This is, very briefly and partially, what I mean by the severity of the Baptist conception of religion. Men have found fault with this severity. They have said: "You burn all the bridges behind the soul; you try to build a temple without scaffolding; you try to make the soul fly without wings; you leave it floundering in the mire." But the reply is found in the other side of this truth.

We glance now at the glory of that conception which equally demands education as the necessary instrument for its expression. I mention three elements as constituting essentially the glory of the Baptist ideal of religion.

First, the intrinsic worth of man as man. It has been said that God's purpose in creation did not appear until the dust stood erect in the form of a man. Nature is a cluster ring; man is the chief jewel in the centre. Nature is a long stick; man is the live coal on the end of it. Nature bursts into flame in man, who sums up all the preceding stages in himself. Man was the goal of the earlier stages because he was the first point where the creation could reflect back the true image of God, as a dewdrop reflects the glory of the morning sun.

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Second, the direct relation of the soul to God. This is the germinal principle of individualism, of democracy, and of a just social order. Individualism is one-sided and fragmentary so long as it is isolated. God's image in any man is the guarantee of the presence of God's image in every man. There is no sanction in ethics that does justice to the dignity of man's nature which does not see that moral and social obligation arises from man's nearness to God, his likeness to the Eternal. God's image in all men creates social obligation.

This leads to the third element in the glory of the Baptist ideal of religion, namely, its view of man's capacity for God and truth. It assumes the competency of the soul in religion. Here we have at once the mother principle of all true education: man's capacity for God and truth and the corresponding need for all realms of truth to enable him to realize himself. Art is man's response to beauty in the universe about him. Science is his response to the reign of law in physical nature. Philosophy is his response to the appeal of ultimate truth. Government is his response to social law, morality is his response to righteousness, and religion is his response to God. Some one has remarked upon the cost of a daisy. It requires the mighty power of gravitation, which holds together suns and systems, to shape the daisy. It requires the great ocean to supply needed moisture. The sunlight travels nearly a hundred million miles to paint its petals. It requires the cosmos to bring it to maturity. Professor Newcombe has said that we can get a worthy conception of the starry heavens only by lying on our backs on a bench or on a roof on a clear night in autumn and gazing steadfastly above us. What I am urging is that man's capacity for God,

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the necessity for direct relations with Him, implies the necessity for all education, all learning. The interaction of God and man and of God's universe and man —these are the only processes that can evoke the hidden resources of the human soul.

Now the vital connection between these ideals and modern educational theory is easy to see. True education is not recapitulation. The Chinaman who, in Lamb's essay, discovered roast pig, accidentally burned his house down with the pig inside. Ever after, when a Chinaman wanted roast pig, he drove the pig in and burned down the house. Chinese education was recapitulation.

Education is not merely mental discipline, although this is an important element. True education is progressive adjustment of man to the universe and to God. It is the unfolding of all man's powers in response to all the manifold wealth of truth and life in the universe around him.

These principles help us to understand our failures and our successes. They show us how to guide our future course. We have been right in insisting upon the free and intelligent response of the child to the religious appeal, and in making ecclesiastical rites wait upon such response. We have been wrong in failing to provide adequate educational equipment for the proper unfolding of the nature of the child. We have been right in insisting upon the direct action of God's Spirit in conversion, but wrong in so far as we have not provided instruction adequate for a strong foundation and a stable superstructure in intelligence. We have been right in exploiting the idea of truth as the primary agent in character building, and often pitifully deficient in Sun-

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day-school equipment for imparting truth. We have been right in admitting the uneducated to the ministry, since we dare not silence the direct witness of the Spirit through the individual. We have been wrong in so far as we have permitted the uneducated to remain uneducated, limiting his usefulness and allowing him to be a menace to our prosperity. We have been right in the impulse to multiply schools, since the impulse is the product of unfolding life within. We have been wrong in failing sometimes to restrain the impulse and guide it to wise ends. We have been right in their repressible missionary and evangelistic passion, born of experience of God's redeeming grace in Christ. We have been wrong in so far as we have failed to make that passion effective through adequate educational equipment. We have been wise in standing for Christian and denominational education, in order to make our proper contribution to the world, but wrong whenever we have failed to recognize the relation of our work to that of general education.

Now, a few closing words as to the present duty of Baptists are in order. For one thing, we must grasp more clearly and hold more firmly the immediate and vital connection between our spiritual life and our educational zeal. We must more adequately endow our schools of higher learning. We must no longer give to education a secondary place. We must correlate our educational with our missionary enterprise in our denominational life and machinery. We must cultivate the educational ideal in the pulpit, as that ideal has been so well expounded by the distinguished president of this institution. We must not forget that all our enterprise and zeal will fail of their end unless anchored to education.

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*"The music and splendor
Survive not the lamp and the lute;
The heart's echoes render
No sound when the spirit is mute."*

If the lamp of learning burns low, the spirit will grow dumb in its effort to speak for God. If the lute-strings in our educational system are broken, the music which lures men to higher things will die away. Our task is a vast one, and our equipment should be the highest and best.

We need the mood of all the great builders, because our task is essentially a constructive one. We need the imagination of the architect, because we are building a human temple with living men as stones. We need the passion of the great poet, because divine fire alone can fuse human spirits into the unity and glory of the image of God. We need the patience of the great painter and sculptor, because the human material on which we labor is refractory and yields but slowly. We need the inspiration of the great composer, because we live essentially in a world of spiritual harmonies, and it is only as we are swayed by the eternal music that is sounding itself forever through the heart of God that we can do His work in the world. We need the sense of proportion of the landscape gardener and his skill in combining the features of a landscape into harmonious unity, because we must take human nature as it is in all ranks and conditions and combine it into spiritual harmony. We need the constructive genius of the great statesman, because we are a vast people ourselves and deal with vast problems. We need education and culture, because our method of winning men is the appeal to reason and conscience. We need skill to touch human

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motives and the springs of human action, because we can appeal to men only through the highest there is in them. We cannot compel men by authority or attract them by external pomp and grandeur. We have but one way of making men, and that is through the lure of the eternal, the fadeless splendor of righteousness, the matchless potency of love, and the undying power of religion itself.

President Isaac Sharpless, LL.D., of Haverford College, was introduced by the PRESIDING OFFICER, and delivered an address on "Quaker Ideals in Education."

TWO streams of tendency have come down through the Christian centuries. The main current has been composed of those who demanded an external authority for their standard of belief and conduct. For Catholics this standard was the decision of the Church, the organized body of Christ, continuous from the time of the apostles, meeting the new questions as they arose, but guided by the deliverances of the past. For Protestants it was the Book, the original and unchangeable writings of the first-century Christians, revealed once for all to a selected body of disciples of Christ and applicable to all generations to come. Neither standard would exclude the other. It was a question of supreme authority rather than of acceptance, a matter of priority rather than of denial.

Besides this main current there was also a little stream, trickling down through the ages, sometimes almost lost but again emerging in stronger volume, of those who, while not discarding either the Church or the Book, denied the absolute necessity of any external authority. They recognized the corporate teachings of

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the great and good men whose influence had kept the Church in the main true to the standards of its founder, and they revered the word committed to the first generation, but they conceived that neither of them could exactly speak to the individual condition, that in the application of these great truths the man was often left without the guide needed to show him the way. They asserted the consciousness of a divine authority, the same that granted wisdom and insight to the Church and that revealed the principles which made the Book holy, as existing within themselves sufficiently evident to determine the way, the truth, and the life for them as individuals. It came from the highest sources and its authority could not be gainsaid. It would not conflict with other revelations, but it would give definite guidance and strength and comfort and a sense of divine approval or disapproval exactly adapted to the needs of the personality in every circumstance of life.

One needs only to mention St. Francis and Caspar Schwenckfeld and Jacob Boehme and Madame Guyon as a few among many mystics who have been interpreters of this tendency. They bound themselves in spirit with the personality which was revealed in the Gospels; they would compel no one except by the bonds of love, and would suffer patiently and bravely whatever befell, assured by their inward witness that they were in the right place, and that the Master who directed their lives would bring them and their works into the triumphs which He intended. In this line of spiritual ancestry may be placed George Fox and the early Friends. We are concerned with them now only in so far as their beliefs and practice affected their attitude toward higher education in America.

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The incentive that led to the foundation of Harvard, Yale, and Princeton, and to a lesser extent some of the other colonial colleges, was the education of the ministry. Harvard has expressed it very definitely: "After God had carried us safe to New England, and we had builded our houses, provided necessaries for our livelihood, rear'd convenient places for God's worship, and settled the Civill Government; One of the next things we longed for and looked after was to advance Learning, and perpetuate it to Posterity, dreading to leave an illiterate Ministry to the churches, when our present Ministers shall lie in the dust."

There was as good a numerical background for a Quaker college in Pennsylvania in the first half of the eighteenth century as in Connecticut for a Congregational college or in New Jersey for a Presbyterian college. Indeed, for a few decades it might seem to have been doubtful whether the religion of authority or the religion of the Spirit was to be the prevailing religion of the colonies. Had the latter been represented by vigorous intellectual exponents of its thought, giving to each congregation of Friends at least one clear-thinking leader, whether minister or not (better not), capable of seeing into the future and adapting methods to conditions, the history of the colonies and of the future states might have been differently written. It did not need defense so much as exposition, and for lack of this its followers became conservative, falling back upon the methods of the brave and original men of the first generation, imitators rather than pioneers.

There was a considerable number of university men among Friends of the first generation, and a fair proportion of these came to Pennsylvania. They started

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a school in Philadelphia in 1689, still in honored existence. Why did they not have a college and train their educated leaders? Because the education of the schools did not seem to them essential to a minister. To the Puritan of New England, the Presbyterian of the middle colonies, and the Churchman of the south, with a religion based on a knowledge of the Bible, a minister without theological knowledge could hardly be imagined. Without him the congregation would not meet, or would meet to no purpose. To the Friend such training might or might not be an asset, but as every man was taught of God, and the group spirit intensified the interior influence of His presence, worship of the sincerest sort could dwell in the silence, or inspired ministry could be uttered by the man or the woman who had no antecedent training of the schools.

George Fox says that it was "opened to him"—a favorite expression for stating what he believed to be a direct divine revelation—"that being bred at Oxford or Cambridge was not essential to the making of a minister of the Gospel." His generation indorsed this position, placing the emphasis on the word "essential;" as Thomas Elwood, John Milton's secretary, explains, "When I was a boy I had made some progress in learning and lost it all before I came to be a man. Nor was I rightly sensible of my loss until I came among the Quakers. But I saw it and lamented it and applied myself with utmost diligence to recover it. So false I found that charge to be that they despised and denied all human learning because they deemed it not to be essentially necessary to a Gospel Ministry."

The Friends that came to America feeling, therefore, that an educated ministry was not essential postponed

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their college till the really essential things were provided, and this delay proved serious. For a generation arose which had no higher training and did not feel its need; which also perhaps, in some cases, construed Fox's "essential" into "desirable," and decided that education rather encouraged what they called the "*notional religion*," which Fox contrasted with the real living first-hand experience of God's working in the heart. As the ministry did not need a theological education, and as they had thrown down the definite distinction between ministers and laymen, refusing to admit priestly offices in their ministers as a class, there seemed no vital need for Quaker colleges, and there were none till 1833. The Friends had something to do with the founding and maintenance of Brown University, of the University of Pennsylvania, of Cornell University, and of Johns Hopkins University. They had an educational system of their own that in many sections was the best existing, which took care of the primary and secondary training of their children and those of their neighbors, and they had a high level of average culture. For general secular work some went to existing colleges, and among themselves they developed groups of rather highly educated persons, as in Philadelphia just prior to the Revolution. But they had not the general belief in and respect for higher learning which gave to educated leadership its due influence, and which furnished the perspective which enabled men to see that the religion of the Spirit would not be hurt by, but indeed, in the development of its efficient manifestations, was dependent upon, something more human than spiritual guidance in the heart. Perhaps within a century past Friends have seen these things. While not yielding

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their devotion to the ancient principle, they have felt that colleges may be its handmaids rather than, as the most of them were in colonial days, its opponents. So it was that, partly as a result of their mystical inheritance, a result unforeseen and somewhat illogical, the Friends as a denomination have had but little place in the higher education of the first century of American development.

They could not but come into collision with New England Puritanism, for the two represented antagonistic types of religion; the one studying a theology which was fixed and static, working it out by sheer intellectual force and strategy from the pages of a book completed centuries before, but by that very study keeping his brain alive and active, the other with a progressive and continuing revelation on which he too much relied to do all the necessary work of mankind, becoming himself somewhat static under conditions which demanded constant change and adaptation.

Any emphatic mystical movement is more or less temporary. It gathers to itself those who by temperament are peculiarly susceptible to direct spiritual influences. It transmits its name and organization to its descendants, but its susceptibility is not always inherited. Birthright membership, whether a rule of its discipline or a tradition, does not necessarily include only the mystical members of the second generation, and each succeeding generation goes farther and farther from the capacity to live on direct spiritual revelation. Only by a continuous influx of the spiritually minded from outside can such a society be continued. For this purpose, only by a continual adaptation of the non-essential elements of the regulations to new conditions can an asso-

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ciation attractive to the mystics be maintained, and this involves some worldly wisdom and a broad grasp of surrounding movements, and consequently a need for much of trained capacity and higher education.

Yet the ability to feel the direct impulse from higher sources, while varying in degree, is never entirely absent, and this ability may be a safe basis upon which to build a growing church, if there is also a full recognition of the needs of those who cannot live on introversion alone. The man who wants an external authority and who would precipitate himself into community life around him will exist everywhere. Hence Friends had a large place in the political and social life of the colony of Rhode Island, and this accounts for my being here to-day.

Roger Williams had no love for them. "The people called Quakers," he says, "hold no God, no Christ, no Spirit, no Angel, no Devil, no Resurrection, no Judgment, no Heaven, no Hell, but what is in man." Yet, bad as they were, he would not allow his principle of religious liberty to have any exceptions, and he accorded them all political and legal rights. But he reserved the very proper weapon of argument. And when he found that people who, like himself, had left Massachusetts voluntarily or otherwise for his free colony, or had gathered there from England, were becoming Quakers by the thousands, his spirit arose within him. The great debate of August, 1672, in the meeting-house at Newport, whither Roger Williams, a man in his seventies, had rowed thirty miles to keep the appointment, was characterized by the utmost freedom, one can hardly say courtesy, of debate.

George Fox himself had just been there, and had

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made a great impression, so Roger Williams proposed a joint discussion on certain propositions which he had drawn up ; but by this time George Fox had moved on. Roger said : " He saw that consequences would roll down the mountains, and therefore this old Fox thought it best to run for it and leave the work to his journeymen and chaplains to perform in his absence." Avoidance of an issue was never Fox's habit, and he may be believed when he says, " I never saw or heard of any propositions from Roger Williams, nor did I go away in fear of him or them." But some of Fox's friends accepted the challenge, and who got the better of the debate depends on the party giving the account. " George Fox digged out his Burrowes " and " A New England Firebrand Quenched " were the two books whose contents were about as gracious as their titles, which tell the story of the two sides. Each utterly demolished the other, and neither Baptists nor Quakers had anything left to stand upon. According to William Edmundson, who conducted the debate for the Friends, " The bitter old man could make nothing out. He was baffled and the people saw his weakness, folly and envy ; " and according to Williams, Edmundson was " A flash of wit, a face of brass, and a tongue set on fire from the Hell of Lies and Fury. "

These amenities of controversy can hardly indicate the feelings of the people in general, for a Quaker was then governor by vote of the people and presided at the discussion. For a century following they were continually in high office, and during this time they held the governorship for thirty-six terms. Coddington, Easton, Clarke, Coggeshall, Carr, Wanton, were names of Friends in this highest office in the colony and mould-

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ing its policy. It is not strange, therefore, that when in 1764 the University was founded, and important elements were sought to be enlisted in its support, the Friends were accorded a place on its Board.

As in Pennsylvania, the attitude of an official during war times was difficult. Committed to uncompromising peace, he was yet under the British crown which declared war at will, and England and France fought out their quarrels along the Canadian frontier. The Indians, exasperated by an ungenerous policy, sought vengeance in blood, and here the Rhode Island governors had not the power, as in Pennsylvania, to quiet the difficulty by presents and promises. They contented themselves with devising measures of safety, performing no aggressive acts, and mollifying feelings on both sides where possible. With all these difficulties, the Friends performed in full the duties of citizens, as did other Christians, taking, till the Revolutionary War, their share of social government and responsibility. George Fox had advised them when in the colony: "Look into all your ancient liberties and privileges—your divine liberty—your national liberty, and your outward liberties, which belong to your commons, your town and your island colony. Mind that which is for the good of your colony and the commonwealth of all people—stand for the good of your people which is the good of yourselves."

In the Revolutionary War, which practically ended Quaker influence in politics, they had a difficult stand to take. Opposed to war, they yet had been associates with the liberty party in the different colonies in close political adhesion. They had found how to gain their rights in England and America by persistent remonstrance and quiet resistance, and were willing to try

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the same again when taxes and impositions were unrighteously levied upon them. But they would not fight, for fighting they thought was an immoral means of gaining even a worthy object, and so they adopted the policy, which made them extremely unpopular, of peaceable neutrality for conscience' sake.

Pennsylvania was settled by English immigrants who were mostly Friends when they came. Rhode Island and southeastern Massachusetts were converted to Quakerism mainly as the result of the preaching of itinerant ministers who swarmed the country, pushing in most vigorously where they were least wanted. Yet they were working in the same soil that had proved so fertile in England. The people were Friends, though they knew it not. A religion of quietism, of an inward revealed knowledge of truth, of kindness, and peace, and of uncompromising morality behind a meek exterior, —these were characteristics of the dissenters from the rigid Massachusetts system, and when they heard them preached as organized religion, they simply found out what they were. In Connecticut, where such a dissatisfied and prepared population did not exist, the Friends made no headway, dash themselves against the stone wall of ecclesiasticism as they would.

Though the colonial Friends got somewhat tangled up in their own theology, and did not establish colleges as others did, and as their numbers and consequence might have justified, there are certain features of early Quakerism which it might not be amiss to instill into our college system of to-day.

The Friends of past ages somehow were on the right side of a number of moral questions very early in the history of the movements. By the right side one

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means the side that commended itself to the developed judgment of the future. There never was a Quaker duel. There never was a Quaker lottery, even in those days following the Revolution when all good causes, churches, colleges, public improvements of all sorts, were promoted by them; when George Washington did not hesitate to be the president of a lottery company to develop the capital city; when a raffle was the easy and approved method of settling an estate. A century before this Friends had decided against them, and would disown a member who bought a ticket.

The contest against slavery dates from 1688. In the days just before and during the Revolution the manumission of all Quaker slaves was practically brought to a close, and by the end of the century not one who could be legally freed was held by any Friendly master even in Virginia and the Carolinas. Up to 1863 their corporate influence was consistently and urgently brought to bear upon the government.

The fight against war has not had such triumphant ending. From the time when George Fox said, when importuned to take the captaincy of a Cromwellian Company, that he "lived by virtue of that spirit that took away the occasion of war," there has been a fairly consistent testimony against it, and seventy years of peaceful Pennsylvania history when all the other colonies had records of warfare indicate possibilities of peace with justice which is worth some study. If now the call comes up from Boards of Trade, from Labor Unions, from the Christian churches, from civilized man everywhere, that wars must cease, it but indicates the stage of the movement when economic and social arguments come to the succor of the moral principles which the

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pioneers had urged. The converse of the formula of Archbishop Paley, "Whatever is right is expedient," has many supporters.

But how did all this happen? The Friends were no more intelligent, no more highly educated, no more anxious to do right, than others. They had no better organization, no more efficient leadership. Is there any explanation more reasonable than the one they themselves would have given, that when they got together in their quiet assemblies, with thoughts turned reverently to the source of good impulses, in Whittier's words,

*"The presence of the wrong and right
They rather felt than saw"?*

In this time when reformatory zeal is at its highest, when everything in church and state is liable to a change which is sometimes a betterment, when new standards are continually set up, would it be amiss to approach the subjects in this quiet manner with mind and heart open to suggestions from the upper as well as the lower sources, and so try to find what things are reforms and what measures will be in the future non-effective? If our colleges are, as we often claim, educating the leaders of thought and method, might they not find a factor here, sometimes neglected, and determine whether a group consciousness under proper conditions has anything to do with the determination of right and wrong, of expediency and useless and unwise effort?

Then these early Friends were preachers of literal truthfulness. To make excessive claims for themselves or their goods was a proper object for inquiry and reproof by their overseers. They objected to calling a building a church because a church was something else,

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and the name was a claim to special holiness about the locality. The *you* to one person then recently introduced into England was untruthful, and so they said *thou* and *thee* to every one. So also they objected to oaths because they would not have two standards. Some of these things were doubtless strained, and whatever vitality the testimonies had has passed away. They kept alive, however, the habit of stating the exact truth.

Who will deny that our system of higher education needs something of this tonic. Even the nomenclature is corrupted. "To graduate" once meant to finish with a degree, or to receive one. But our little schools of all sorts now graduate their boys and girls regularly. A "Professor" was once a teacher of high grade—now every pedagogue may usurp the title. "University," a term of ancient and honorable history, may now be held by the meanest and most dishonest private adventure school. Catalogues of little-known colleges claim, "Our reputation for educational efficiency is world wide." "Our courses cover the same ground as the best institutions of the country." Finally, "It is still true that the majority of the institutions of the United States bearing the name of University or College take every student that they can get quite regardless of their academic qualifications." These quotations come from the recent Carnegie Foundation report, but does not many a college man know, not in his own catalogue but in that of his dearest rival, of claims advanced which are not literally fulfilled, and announcements made which attract guileless students, but do not deceive them after entrance? Is all this making it possible for these same students to cite the example of their college in justifying the fraud in some of our college athletics, and every shifty game

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of business or politics in after life? Has it anything to do with our national standards, which too often applaud a sharp and temporarily successful strategy of dubious morality?

There are, I believe, something like one thousand institutions in the United States calling themselves colleges and universities. About six hundred of these are recognized by the Bureau of Washington, and its standard is not extravagantly high. It excludes from the list institutions not previously there which have fewer than twenty collegiate students, which have never given a bachelor's degree (though why there should be any of this sort, I fail to see), and those which have too little equipment, physical and intellectual, to do satisfactory work. Even among the six hundred, when one analyzes the facilities for higher education, one has to confess that there is much to be desired, and only a few of the states have any legislation that will correct the evil. Of course the names are assumed and the claims made to gather in students. "Colleges may do for the east, but the west want the best of everything," said a defender of a pretentious title covering a meagre equipment. "Our youth must have a University education." But the west is probably no greater sinner than the east or south. Is there no need to press upon college people the gospel of literal truthfulness?

Then the early Friends had a strong testimony to democracy. I do not know exactly what democracy is. It is not equality of income or of efficiency. Thomas Jefferson for a brief time seemed to think that it meant that Presidential bad manners should be equal to the average. Others about the same period thought that it meant a dollar a day wages, whether the recipient was

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a day laborer or a judge or a senator. In education it has often meant that the lower end of the class shall be pushed on and the upper end held back to produce equality of attainment at the time of promotion. Let us suggest in education another definition. Democracy is that condition where every youth has equal opportunity to develop the best that is in him, and apply this to the bright ambitious boy as to the dullard, to the boy of vast possibilities whose life will in influence outweigh hundreds of others as to him who fills out faithfully his humbler career of follower or drudge. It may have been a weakness of our school system of all grades that the really first-rate, strong youth has been neglected on the supposition that he could take care of himself, forgetting that though he may not need stimulation, he may need direction; though not constant coaching, yet perhaps wise incentive to make the best of a great opportunity.

But the Friends had *some* idea of democracy, define it as we will. This vast suffering which they endured as a testimony was a symbol of superiority. The regicide judges wore their hats before Charles I, and in the next century, one of the first claims made by the *third estate* of the National Assembly of France was the right to have their heads covered in the presence of the nobility and clergy. Fox and his friends would grant this mark of inferiority to no one, judge or magistrate, priest or king, nor require it of others. When William Penn came before Charles II with his hat on, the affable monarch remarked that it was customary for only one to be covered in that presence and removed his own. It was a testimony to some sort of equality, as was also the *thou* and *thee* to all men at a time when the

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obsequiousness of the age gave the plural pronoun to their betters and the singular to those below. The Quaker conscience worked where all true reformatory movements must always work, in the realm of little things.

The men with such devotion to democracy could not be otherwise than preachers of religious liberty. To the plausible argument that because the Friends had now a province of their own in Pennsylvania, they should have special privileges there, William Penn replied: "We should then do what we have cried out against others for doing," and the argument ceased. Roger Williams hated Quakerism with all the strength of his nature. He was sure it was devil-born and thwarted all his beliefs concerning Christianity. But he was, in his early life, in his book, "The Bloody Tenent of Persecution for Conscience Sake," a pioneer for religious liberty. He had suffered for it and, more convincing than all, when he had the power he granted it to these hated schismatics. Penn at a later date, under more happy conditions and on a larger scale, gave it to his colonists in full measure. When, in 1787, the constitutional fathers were gathering together the various successful experiments of one hundred years of the governmental history of the thirteen colonies, they found the vital principles not in the dogmatism of early Massachusetts or the class system of Virginia, but in the civil and religious liberty wrought out with pain and effort by Rhode Island and Pennsylvania.

The political descendants of Roger Williams and William Penn cannot force upon unwilling consciences a religious education. However necessary from the point of view of the appreciation of our literature, crammed

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as it is with Biblical references, or from the continuity of our history, builded and buttressed with Christian ideas, may be the inculcation of Bible truths into the American youthful mind, yet the freedom of conscience is too precious an inheritance to lose. It may be possible, as is done with moderate success in England and Germany, to find a method of teaching religious history and belief that will be acceptable to the great mass of tax-payers with some conscience clause that will exempt the others. This is a problem of constructive arrangement that we may work out. For undoubtedly the broad truths of Christianity are still welcome in most American households, and the Church and Sunday-school do not reach them effectually as means of instruction, however valuable their spiritual impulses may be. At present, therefore, if the Bible is to be taught as effectively as geography and geometry, it must be done in schools created and maintained by private endeavor. Such schools would perform a service which could not be expected of those supported by the taxes of the general public. And as the life of Christ in the heart is more important than knowledge about Him, the wide field of influence is open to every Christian prophet and teacher, clerical or lay.

Of recent times we can speak less than of old of denominational influence in education or anything else. Men are accepting by battalions the doctrines of other churches while still holding to their old names and lineage. If one denomination is more a religion of authority and another a religion of the spirit, it is a matter of emphasis rather than of exclusion. One can plead then for a type of thought as applied to higher education without speaking denominational. One can see that a

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dogmatic theology is not the ground on which a really effective system of higher education can be profitably sown. Is it an accident that when Massachusetts departed from her narrow conventions and became the home of a broader liberty, her great college assumed a priority due to other causes than her right to primogeniture?

The bases of real collegiate success must lie in the field of thought, in spiritual and intellectual liberty, and in the field of morals in honesty, sincerity, and simplicity, both of the individual and the institution. The group which can bring these about, whatever its name, is true to the best ideals of higher education, and the group which in the past has most effectively preached and practiced them deserves well at our hands.

President John Martin Thomas, D.D., of Middlebury College, was then introduced, and gave an address on "The Puritan Basis of Education:"

THE first rules for the government of students of Harvard College, printed in 1643, prescribe that "every student be plainly instructed and earnestly pressed to consider well, the maine end of his life and studies is, to know God and Jesus Christ which is eternall life, Joh. 17.3. and therefore to lay Christ in the botome, as the only foundation of all sound knowledge and Learning." They further enjoin that "every one shall so exercise himselfe in reading the Scriptures twice a day, that he shall be ready to give such an account of his proficiency therein, both in Theoreticall observations of the Language, and in Logick, and in Practicall and spirituall truths, as his Tutor shall require, according to his ability; seeing the entrance of the word giv-

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eth light, it giveth understanding to the simple, Psalm 119, 130."

The significant fact in these rules is not the quantity of Scripture, but the fundamental place of religion in the educational scheme. The main end of studies is to know God. The true educational procedure is "to lay Christ in the bottome." Light and understanding come from the entrance of the Word. Religion is conceived as the very soul of education; its records and testimonies are the content of instruction, its exercises and practices are enjoined as the principal occupation of student time, and its benefits and graces are the chief end to be sought.

This is the historic position of the New England college of Puritan or Congregational ancestry. The ministers of the New Haven colony who laid their books on the table at Branford in 1701 for the founding of a college were possessed of the same conviction of the fundamental position of religion in education as had inspired the founders of Harvard in 1636. The institutions later established by men of the same blood and faith, both within New England and beyond her bounds, were no less persuaded that religion must be the heart and centre of academic endeavor.

It was not alone in the sphere of higher education that religious instruction was exalted to the highest place, but in educational schemes of every grade. The reign of the New England Primer in the common schools down almost to the opening of the nineteenth century is sufficient evidence of this fact. The first act of the General Court of Massachusetts with reference to popular education was a request to the elders of the Church, in 1641, to prepare "a catechism for the instruction of

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youth in the grounds of religion." The Church was the guardian and support of the school, lower not less than higher.

The familiar conclusion from this fact is the exceeding strenuous piety of our ancestors. The more important observation is their conception of the place of religion in education. In preparing a catechism for the instruction of youth in the grounds of religion they had the welfare of the rising generation in mind, in this world as in the next, not less than the most recent benefactor of some industrial high school. The catechism was for the children, not the children for the catechism, as has sometimes been unjustly inferred. The curriculum of the New England college in the seventeenth and eighteenth centuries, surcharged with divinity and the sacred languages, was not less a sincere and earnest endeavor to provide the best possible training of youth and to equip them most practically for the duties of life than the curricula of our colleges to-day. Indeed, I am not sure but that the fathers were more minded to prepare young men for service needed in the world, and less fearful of giving them something practical and professionally helpful, than are their successors. They had in mind the needs of the commonwealth when their present ministers should lie in the dust. They were not enamored of a particular plan of education which they had received in their youth, and which they were zealous in turn to pass on to others. They were filled with ambition to train up men for work then needed, and they projected the best plan of studies and discipline they knew, within the limit of their resources, for the making of such men. In that conscientious and devout endeavor they prescribed the Bible in the ancient tongues as the first text-

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book, and the exposition of divine truth and Christian morals as the summit of studies.

We do not sustain their tradition when we offer an elective in the Major Prophets and the Life of Paul, which a student may employ to even up difficult courses in Mathematics and the History of Philosophy. A divinity professor explained to me the presence of a heathen, in race, creed, and morals, in his course upon the History of the Mediaeval Church, by the general student conviction that any subject which had the word "religion" in its title was supposed to be soft and simple. It should go without saying that whatever we teach in a college of Puritan ancestry in the History of Religion, in Biblical Literature, or in Christian Ethics, will be as thoroughly scientific, as resolutely critical, and as devoutly difficult as any branch of Mathematics or any specialty in Economics. The successors of Cotton Mather have no business to be soft and simple.

Even then, when the department of Biblical Literature or the History of Religion is on a parity in academic earnestness and in student respect with any other department of the college, we do not sustain the Puritan tradition in religious education until certain other conditions are fulfilled. In the first place, there is no department in which the instructor needs more to remember that he is teaching, not primarily a subject, but men. Religion cannot be taught disinterestedly, as a pure science. It has to do with the vital concerns of those who learn, with the deepest problems of their life, with the questions on which they have wondered and dreamed from their childish days. They cannot be kept from inquiry in the class-room as to what they shall believe and what principles they shall adopt for life. They should

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not be kept from such searchings of heart as to personal convictions when they study the faiths and the struggles for faith of the human race. They have a right to expect that their own serious interests shall be borne in mind, and that some light may dawn for them on the problems of their own souls. Any course in religion, scientific though it must be in method, with full welcome to the severest critical analysis and respect for its results, must nevertheless have its bearing on the permanent religious problems of men, which were never more pressing than at the present day.

The Old and New Testaments are literature, but they are literature quick with summons to duty, with rally calls to faith, with direct application to the individual. The writings of prophets, psalmists, and apostles are not truly taught and interpreted as mere literature, with questions of date and authorship and style: they are messages to the souls of men, and they are justly interpreted only when their truth flashes direct to the conscience of the man who studies them. As well teach art without any glow of enthusiasm for beauty as to instruct from Isaiah and Paul without spiritual appeal.

Religious instruction in our colleges has failed of its largest effect because it has not been sufficiently religious. In the reaction from unscientific methods in theology and uncritical use of Scripture we have filled up our courses with criticism and science and left out the spirit and the soul. We have analyzed the husk and forgotten the kernel. If the courses in the department of religion were known as searching and vital studies of the enduring religious problems of humanity, and of the questions of faith which confront every man who lives

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earnestly, on the basis of the great literatures which deal with those questions, and if it were a matter of common knowledge that every student taking such courses would be brought day after day to real grip with the very issues of life, our religious teaching would strengthen mightily its hold upon the student heart. Only by such procedure can we carry out the Puritan tradition in religious education; and that much of the tradition at least we can doubtless all agree should be preserved.

We do not reach the heart of the matter when we strengthen and humanize a few courses, usually elected by a small fraction of the student body, in one of the many inviting departments which compete for the attention of upper-classmen. What shall we say of the Puritan conviction that the "main end of studies" is to know God, and that the true educational method is "to lay Christ in the bottome"? Has religion any place in determining the fundamental aims and spirit of the work of a college and in setting the goal of endeavor in the several arts and sciences?

We have come a long way from the religious belief of Cotton Mather and James Manning; and no one would seriously propose to bring back their system of doctrine as an element of college teaching, or to introduce into the discipline of a university their extremes of religious manner. But these were only accidental and temporary accompaniments of a principle which lay deeper than their regulations of religious practice and the particular articles of their creed. That principle was that the purpose of education is the development of freedom in the soul of man, the establishment of his spirit in the possession of truth which enables him to be

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himself despite the worst that the world may do unto him. They sought to make men victors in this world of mighty material forces, and to assure the triumph of the spirit of man in the face of all that tends to crush and subdue it. Separated by the great sea from the culture and civilization of the ages, behind them the forests and wilds of a far-stretching continent, their liberties, their homes, their very lives insecure, from their narrow homes on the borders of a new and unknown world they sought to lift their spirits to the great God in whom is eternal safety and peace. In fellowship with Him they would triumph over every failure in their earthly lot, and take orders to their heart only from the unconquered soul within them. They prescribed religion as the end of studies in order that their children might have the same victory over the world as they themselves had wrested through their faith.

Divested of the forms of thought and the religious manner of a particular day, their principle that the religious motive, which is the establishment of freedom in the soul of man, shall guide and inspire every study and every instructor is as valid and valuable as in the age when the founders of New England education applied it so resolutely and in a manner so foreign to our thought. The main end of studies still is the victory of the spirit in the life of man. Our enthusiasm is to enable youth to reach fulfillment of the promise—Thou shalt have dominion. Our motive is the very heart of religion, the endeavor to establish men in security of spirit in this world of conflict and suffering and tragedy. By health of body, keenness of mind, and intensity of will we seek to enable them to put up a good fight; by discipline of spirit and nobility of character we endeavor to lift

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them above every defeat, that whatever the buffeting, baffling world may do to them, they may be secure in inner triumph.

With this holy ambition we cannot deny our fellowship with the prophets. It is a religious benefit we are seeking to bestow. We may not have called it such, but our consecration to the high calling of leading youth to the victory that overcometh the world is faith.

It is the religious spirit which is responsible for our tenacious hold on the humanities. Sometimes our devotion to humane learning is attributed to sheer conservatism, or to prejudice, and perhaps often we ourselves render an insufficient justification, and support our passion by unsound argument. The deep underlying cause of the attachment of the Puritan college to liberal studies is the worth of those studies in the cultivation of the free spirit. My fundamental need as a man is not to know how things are made and put together, nor how they act and react on one another, but rather how I, physically the veriest atom of the universe, may rise superior to the entire sum of the mass of matter, and be myself, despite the boundless universe of form and stuff. Therefore I must study chiefly the victors who have gone before me: I must study history because it is the story of victors in the realm of action; I must master the literatures of great peoples, modern and ancient, that from them I may draw in the courage by which they overcame; I must study religion, also, because it is the work of heroes of belief; and faith, in this world of difficulty, has helped men most to overcome.

Humanity's contest is not with Nature; she is our ally and our friend. Our fight is within, and the weapons that tell are not carnal, not physical: they are the truth the

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prophets have forged out of life; the songs the poets have opened their hearts to hear; the visions the martyrs have caught from God; the words of spirit and life which men of thought and insight of all creeds and times have written for the learning of those who would hold their human heritage. We will not let go our grip on that which is high, and our upward striving manhood chains us to the humanities, in whose pursuit alone we can keep to our human estate.

The religious basis of education indicates also the spirit in which all studies should be pursued and the object and purpose which must be sought in them. All branches of knowledge should be followed in a college in a humane spirit and unto a human end. The study of the classics in college is not to make classical scholars chiefly, but to induce mastery of the qualities of mind and spirit embodied in the classical literatures. It is the soul of Homer we are after, not the language of Homer, nor even the mental aptitudes which may be induced in the pursuit of that language. The study of the sciences is not primarily for the facts of material and economic value they contain, but for the sense of proportion, the reverence, the humility they induce in one who comes to know something of the history and the laws of this marvelous universe. The question for present education is not whether science or letters should be chiefly pursued, but whether science, and letters also, shall be followed in a utilitarian and materialistic spirit, or with a view to the larger development of manhood. The value of the tradition of the religious basis of our education is that it sanctified all studies to the building of a manhood spiritually free.

The religious spirit, therefore, has still much to con-

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tribute to American education. By its insistence on personal values it sends us to the humanities, those studies in which alone we discover and maintain our worth. By the fires it kindles for the victory of the spirit over all things and forces, it sanctifies our industry and research in every department of the physical realm. In the face of our marvelous triumphs over material forces, it warns us of the indubitable fact that man cannot live by bread alone, no matter how large and rich the supply. It lifts the most prosaic, earthy science into the higher realm of the spirit. It bids us educate men as men, and not as clever brutes.

The religious spirit is something very deep and subtle. It escapes the confines men build for it, and in places where it is unauthorized, unrecognized, perhaps unbidden, finds a more congenial home. Religion has not lost its power in American education. The sincere love of truth, whatever the truth may be, is more religious than the resolution to propagate a fixed and determined system of truth. The free service of all the people, without sectarian interest, is more godly than partisan service of a portion of the people. The lifting of the life of a commonwealth is assuredly not less pious than the endeavor to provide officers for a particular organization in that commonwealth. We are delivered in these times from the narrow, ecclesiastical zeal of the founders of American education, but the deeper, broader religious feeling, which accompanied that zeal and sanctified it, and which has its life and its assurance of permanence in our very nature as men, still commands and dictates an education broad in scope, large in spirit, and directed to the cultivation of the spirit that is in man and the life which he shares with God.

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The PRESIDING OFFICER then introduced as the final speaker the Rt. Rev. James De Wolf Perry, D.D., Bishop of the Diocese of Rhode Island in the Protestant Episcopal Church, the subject of whose address was "Religious Education in the Modern College."

IF we accept the statement that life is measured by ideas, not years, the lapse of time since the beginnings of our New England colleges may well be gauged by changing conceptions of religious education. The founders of Harvard College, as already quoted, declared that, after establishing homes, meeting-houses, and a government, "one of the next things we longed for and looked after was to advance Learning and perpetuate it to Posterity, dreading to leave an illiterate Ministry to the churches." The early records of Yale College and of Brown University reflect the same purpose to provide for an educated Christian ministry.

These fathers of American universities may be justly charged with a restricted outlook upon the whole field of opportunity. The wealth of technical courses in the modern curriculum would have baffled them more hopelessly than it bewilders even the fastidious freshman of to-day. They had not the extensive view of education which we boast. They had, however, the power to recognize and adopt the fundamental principle that higher learning was misnamed if it had not its origin in the spiritual faculties of men, and that the search for truth was doomed to failure until the quest was followed into the presence of God as revealed in the person of Jesus Christ. The Christian ministry was the acknowledged agency through which this academic ideal was to be realized. But the object in view was not professional. It

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contemplated the wide intellectual and spiritual culture for which the word "university" had always stood. View the lists of early graduates from Brown University, preëminent among them all the family from which the University has its noblest traditions and its name. There is no need in this presence to enumerate them nor to describe the service that they rendered. They were not all enrolled in the Church's ordained ministry, but in their respective callings, military, legal, and ecclesiastical, they fulfilled the religious purpose written in the charter of their Alma Mater, by bequeathing to the state, the nation, and the world the rich fruits of a Christian education.

We cannot claim for these pioneers of education in America, for they explicitly denied the claim, that the religious function of the college had achieved perfection in their hands. It was their part to perceive in right proportions the task committed to them, and to leave to future generations the solution of the problem. It is ours to labor in the light of their example and to gauge our efforts by their high ideals. Our boasted progress of material and intellectual achievement in scholastic institutions can prove its value only when brought to judgment before the spiritual standards once by them upheld.

Here is a sacred inheritance to which, like every other, we are responsible but not enslaved. In the light of it we are to examine the field of religious education in the modern college and learn, if we may, where lost ground may be regained and new opportunity discovered. One valuable lesson has been learned from costly experience. It is well that we should accept it as a premise and thus guard ourselves against the repeti-

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tion of a traditional mistake. The problem in hand cannot be solved by formulating abstract propositions and fitting them perforce into a scheme of education.

To determine what hypothetical system should apply to a hypothetical youth, or even to expand our finely wrought ideals before the student's eyes, with the hope of winning his approval and enthusiasm, must inevitably result in waste of time and loss of his respect. The literal significance of the word "education" as the development of latent faculties is not surrendered, but rather emphasized twofold, when the process is related to the soul. Therefore, to save our subject both from vagueness and arbitrary treatment, let us translate the question from theoretical to purely practical terms and consider the problem of religious education as it confronts us in the person of that very real but complex being, the candidate for a college course.

We will agree that the most difficult of college studies is the student. We must not now attempt to analyze him, but may consider certain conditions, three notably, which explain his spiritual attitude. To understand them is to understand his need and the opportunity of religious education in the university. He comes, this seeker for the truth (except in rare abnormal instances which need not be considered), with a point of view already more or less defined. However this has been acquired, whether from his home or school or church, it describes the angle of his spiritual outlook. The chances are that it is unintelligent. Almost certainly it has been gained through prejudice and incomplete experience. In any case, this point of view is the point of contact between the soul and God. Moreover, it marks the ground for an existing fellowship of those who share with him a

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similar religious experience and usage. Since the word "denomination" conveys in popular language the idea of this specialized religious thought, we may accept it for the sake of understanding. But the actual fact of particular spiritual inheritance and training is larger than the term, and with that we are concerned. Now, the tendency in the religious life of our colleges for many years has been to rid the mind of all predispositions in order that the student might reach his own conclusions without bias, and that the student body might find common ground for faith and worship.

This experiment of undenominational Christianity found favor in the universities of England and all parts of America until the inevitable result was manifest: that the foundations of traditional faith and practice had been taken from the young man at the critical period of his development, in order that he might stand with others on ground acceptable to all. This agreement is reached on the terms of an irreducible minimum of religion. The fact is, that the spiritual emotion common to a whole community of college men is not, in any accurate sense, religion. An ambition for social service, an indulgence of the instinct of fellowship, and even splendid ethical ideals, which constitute the religious programme of many colleges, may offer effective and stimulating exercises for the moral and the social sense, but they are inadequate as substitutes for genuine religious training. They will not of themselves satisfy the normal craving of the human heart for God. Neither in college nor in after life can the heights of inspiration be attained along the levels of compromise. The only genuine incorporation of spiritual ideals will have been realized when right of way and encouragement shall be given to the

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traditional faith and affiliations of the individual student and of every church. This is the plan of interdenominational as opposed to undenominational Christianity. It is clearly enunciated in an official statement of the Christian Student Movement in Great Britain which, to quote the words of the report, "is interdenominational in that, while it unites persons of different religious denominations in a single organization, it recognizes their allegiance to any of the various Christian bodies in which the body of Christ is divided. It believes that loyalty to their own denomination is the first duty of Christian students. Thus the movement is in a position to have its life enriched, while its members bring as their contribution all the truth for which their own denomination stands."

Such ideals of religious life and education find eloquent expression in the beginnings of Rhode Island and Brown University. When Roger Williams marked the boundaries of Providence Plantations from the rest of New England, he was providing a citadel not primarily for the refuge of one sect, but for the freedom of individual religious conviction. When, later, Manning, Jenckes, Brown, and others resisted the attempt to force the new college in Rhode Island into conformity with the Congregational hierarchy of Connecticut and the Puritan despotism of Massachusetts, the citadel was saved, and the right of denominational freedom in the domain of American education was assured.

I am speaking now of something far more vital than questions of polity and ecclesiastical privilege. Here is involved the essential condition of loyalty which stands with liberty as one of the two foundations of all sound religion. Unless the growing man finds truth in what-

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ever field it may be sought, embodied in some cause commanding his allegiance and self-sacrifice, the quest of truth sinks to the plane of an idle pastime. By the same token, unless the search for God inspires loyal devotion to an institution symbolic of His presence and consecrated to His purposes, the thought of God becomes a mere negation.

The need for a conserving influence will suggest the second fact which may be postulated of the average student. He enters college at the age of spiritual readjustment. This means more than the process of reconstructing the content of belief. It means a complete change in the relations between his faculties of perception and volition, of information and spiritual vision. The teacher's opportunity of unfolding to the mind at that critical period a new world of knowledge leaves wide room for the temptation to exploit the intellect for the suppression rather than the reasonable exercise of faith. It must be confessed in all honesty that our universities have not mightily resisted this temptation. On the contrary, there has been a universal passion for experiment in spiritual vacuums. The result has been a distortion of the normal functions of the human faculties. The intellect divorced from the higher consciousness is left in the false position of supremacy, making the acquisition and analysis of facts the chief end of learning; while religion deprived of the disciplining power of the mind is relegated to the domain of feeling. In order that fair judgment may be passed upon this question, there must be remembered the aim of all education. It is the proportionate cultivation of the powers which enable man to live the best and fullest life. To this end information is insufficient without deep con-

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viction. Unless education is to become debased to thinly disguised materialism, intellectual development must be controlled by a faith that has been grounded on intelligent and permanent foundations.

On one of the great avenues of New York City the multitudes who come and go have watched for five years the erection of a stately church supplanting a temporary structure which, while still standing, seemed gradually to merge into the great edifice. Month after month the congregation gathered in its accustomed place while beneath, around, and above them, by imperceptible degrees, the foundations and superstructure enveloped them with enduring power and increasing beauty.

Very like this is the process which should mark the student's spiritual growth. Without moving him from the ground whereon he stands, nor removing from him the convictions that he has, the college course gives his faith the power to reach down to a surer foundation and out to a wider and more splendid vision of the truth.

The college graduate should have learned to view his religious experience in relation to all Christian history. He should have traced the streams of spiritual culture that enrich his world back to their sources in the Old and New Testaments. Above all he should have had opportunity to examine his beliefs in the light of those conclusions reached through generations of Christian scholars and contained in the great formulas of faith. In this high purpose of a university all the members of a faculty have joint responsibility. There must be opportunity of course for specialization in a well-equipped department. But religious education in its largest sense is not confined to this. To be genuine and effective, it must describe the prevailing attitude of the whole teaching

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staff and the spirit pervading lecture room, seminar, and laboratory. I have known the spiritual tone of one university to be secured by the influence of a professor of mathematics as effectively as I have seen it elsewhere combated, if not defeated, by the adroit mind of one professor of political economy. Here is the key to the problem. The ideal of Christian education will not be realized by new systems of instruction. These will come in the wake of the movement. Neither will it be secured by restatements of doctrine. These will take form as the truth becomes perceived. The training of intelligent and loyal Christians will be accomplished under the leadership of believing men, whose teaching and example reflect their faith and kindle conviction in the minds of others.

One final step remains, transcending every other in importance. Faith is, indeed, as we have found, the test of spiritual culture. But faith, in its last analysis, is not to be confined to the acceptance of a creed, however vital and reasonable one's belief. Faith is "the convinced consciousness of a life lived in the atmosphere of God," and as such it finds its origin, its discipline, and its full expression in the act of worship. To this conception of religion the mental processes and habits of the student normally incline. Whatever be his intellectual proclivities, and in whatever subject he may be engaged, his personal relation to the truth tends to make of him the mystic rather than the skeptic. He moves and thinks in the presence of the great mysteries of life. The reverent attitude he owes to them demands in all consistency a reverent approach to God. The cultivation of that spirit of devotion is a vital factor in all complete religious education. When this fact is given its full

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import, chapel services, voluntary prayers, and all the other opportunities for worship will be designed to stimulate his spiritual powers, not to indulge them. The serious effects of carelessness and lethargy in the character of worship will be as clearly recognized as an equal laxity in scientific and literary pursuits. The soul, no less than the mind, develops under discipline from exercise that requires honest effort and commands respect.

For the new era of faith that begins to dawn upon the darkness now engulfing us, the universities owe to the world leaders and not laggards in religious thought and life: men of courage, who have examined the ground of their belief and can stand as champions of the truth; men of conviction, whose loyalty rests on sure foundations; men of reverence, whose learning has led them into the conscious presence of God.

The Celebration Play

A CELEBRATION Play was presented at the Providence Opera House on Monday evening, twelfth October, under the general direction of Professor Thomas Crosby, Jr., Associate Professor of English and Public Speaking. The performance consisted of the play "The Provoked Husband," by John Vanbrugh and Colley Cibber, and an inclosing play entitled "In Colony Times," by Albert Ellsworth Thomas, '94, and Henry Ames Barker, '93. Mr. Barker directed and produced "In Colony Times," and designed the scenery for the production. The casts of the two plays were made up in greater part from the membership of the two dramatic societies in the University, the "Sock and Buskin" and the "Komians," and from "The Players' Club," of Providence.

"The Provoked Husband, or a Journey to London" was produced in Newport in 1761 by a company under the direction of David Douglas, and was said to be the first play performed in New England by professional actors. "In Colony Times" essayed to depict the conflict over theatrical performances which raged in Rhode Island at about the time of the founding of the University, a conflict resulting in a statute which effectively barred play-acting in colony and state for a long period. Mr. Douglas and his company, according to tradition, came to Providence in the summer of 1762, and the setting of the first act presented a part of the Providence of that day, reproduced with considerable fidelity, for many of the buildings shown were accurately located by the study of maps and histories of the

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times. The second act showed the interior of the theatre, called the "Histrionic Academy," and adapted from a cow-barn, with hay-mows turned into stage-boxes, and rude benches installed in the pit, and all occupied by spectators with varying interests. On the smaller stage, set back from the proscenium arch of the real theatre, was presented "The Provoked Husband." "In Colony Times" was made up of both fact and fancy. John Brown's connection with the incidents depicted is said to be a matter of record. The Reverend Sepulchre White may well have had his prototype. Dramatic critics have expressed approval of the play within a play, portraying as it did, a little in the fashion of the old chronicle-histories, the times, the place, and the men and women of a century and a half ago.

The cast of "In Colony Times" was as follows:

THE REVEREND SEPULCHRE WHITE, <i>of the Newlight Church of Providence</i>		Charles C. Remington
BARZILLAI GRAVES		Albert B. Johnson
ELISHA RICHMOND		Stephen Waterman
SAMUEL JENKS		Lawrence H. Rich
EDWARD WINSOR		Edward C. Bixby
DANIEL MITCHELL		Alonzo Williams
TOM PERKINS, <i>the Town Crier</i>		Marshall B. Martin
PAUL TEW, <i>High Sheriff of Providence County</i>		Henry A. Barker
HON. JOHN ARNOLD, <i>a colonial legislator</i>		G. Denny Moore
MR. MORRIS, <i>a member of Mr. Douglas's Company</i>		Adams T. Rice
CAPTAIN ESEK HOPKINS		John Sweetland
NICHOLAS BROWN		W. R. Burwell
JOSEPH BROWN		Paul Matteson
MOSES BROWN		William C. Crolius, Jr.
JOHN BROWN, <i>of Nicholas Brown & Co., Merchants and Ship-Owners of Providence</i>		Melvin Sawin
DAVID DOUGLAS, <i>an eminent English actor, a friend and former associate of David Garrick</i>		Thomas Crosby, Jr.

Citizens of Providence opposed to the introduction of Stage Plays

Associates in business and friends of the drama

The Celebration Play

MISS LUCY HALLAM, *daughter of the late Lewis Hallam, Esq., step-daughter of Mr. Douglas and a member of his company*

Miss Sarah E. Minchen

ROGER McVICKAR, *a young planter from South County, but recently returned from a trip to Virginia*

William Farnsworth

HON. STEPHEN HOPKINS, *recently Governor of Rhode Island*

John Murdock

CAPTAIN ABRAHAM WHIPPLE, *a bold privateer-man, Master of the "Charming Polly"*

Franklin E. Edgecomb

ISAIAH DOBBINS

} *Spectators at the Play*

J. Lanson Eddy

SILAS BENSON

Russell M. Wilson

MRS. BENSON

Miss Laura Webster

THE TICKET MAN

} *At the "Histrionic Academy"*

Royal Leith

THE USHER

} *Academy"*

Raymer Weeden

SAM, *negro slave at Mr. Merritt's*

Donald Jackson

JIM, *negro slave at Governor Hopkins's*

Arthur H. Shepard

MR. ROLLINS

} *Visitors come from*

Thomas B. Applegate

MRS. ROLLINS

Boston to see a real

Miss Madeleine Johnson

MR. J. QUINCY

play

Clarence C. Maxson

MRS. J. QUINCY

Miss Margaret Morgan

MRS. MEHITABEL PERKINS, *the Town Crier's Wife*

Mrs. Daniel Webster

JOHN MERRITT

} *A "Box Party"*

J. Palmer Barstow

MRS. MERRITT

} *A "Box Party"*

Miss Alice Appleton

MISS MERRITT

} *Members of another*

Miss Margaret Corey

MRS. STEPHEN HOPKINS

"Box Party"

Mrs. John Murdock

MRS. ESEK HOPKINS

} *Members of another*

Miss Agnes Brown

MRS. ABRAHAM WHIPPLE

"Box Party"

Mrs. L. H. Meader

MISS MARY BROWN

} *Members of another*

Miss Edna Solinger

EPHRAIM WHITMAN, *a spectator*

} *"Box Party"*

Charles H. Hunkins

MESSENGER from the Colony House

Chauncey Langdon

Friends and followers of the Brown-Hopkins faction, Citizens opposed to Stage Plays, Members of the Colonial Assembly, Sailors, Candlemakers, etc.

Other Spectators at the Play, Citizens, etc.: Miss M. Appleton, Miss Louise Keach, Mrs. A. B. Johnson, Miss Anne Taylor, L. H. Meader, Walter Hayward, Everard Appleton, Robert Hamilton, F. Webster Cook, Henry F. Drake, Paul Keough.

The cast of "The Provoked Husband," together with the cast (in parentheses) of the original company

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of Mr. Douglas, "in the order of their appearance," was as follows:

LORD TOWNLY	(<i>Mr. Lewis Hallam, 2d</i>)	Chester T. Calder
LADY TOWNLY	(<i>Mrs. Morris</i>)	Mrs. Guy Strickler
WILLIAMS	(<i>Mr. Reed</i>)	Harold Jackson
LADY GRACE	(<i>Mrs. David Douglas</i>)	Mrs. Royal Leith
MR. MANLY	(<i>Mr. David Douglas</i>)	Thomas Crosby, Jr.
JOHN MOODY	(<i>Mr. Morris</i>)	Frank Brady
MRS. MOTHERLY	(<i>Mrs. Allyn</i>)	Miss Maud Farnum
COUNT BASSET	(<i>Mr. Allyn</i>)	Robert T. Burbank
MYRTILLA	(<i>Mrs. Moore</i>)	Mrs. Dexter Knight
LADY WRONGHEAD	(<i>Mrs. Crane</i>)	Miss Helen Gindele
SIR FRANCIS WRONGHEAD	(<i>Mr. Quelch</i>)	Robert B. Jones
'SQUIRE RICHARD	(<i>Master A. Hallam</i>)	Paul B. Howland
MISS JENNY	(<i>Miss Lucy Hallam</i>)	Miss Sarah E. Minchen
MRS. TRUSTY	(<i>Mrs. Tremaine</i>)	Miss Maud Tucker
CONSTABLE	(<i>Mr. Sturt</i>)	George La Roe

The Play-Bill concluded as follows:

TIME: August 25, 1762. PLACE: The Village of Providence in New England.

SCENES

Act I. Benefit Street, near the head of Gaol Lane. The recently completed Colony House appears on the right. Mr. Douglas's "Histrionic Academy," lately transformed from the Percivals' former cow-barn, is diagonally across the road. The vacant slope of Prospect Hill rises above the "Academy." The Village extends along the valley, and Weybosset Point is seen in the distance across the broad waters of the Great Salt River. Late afternoon.

Acts II AND III. (Inclosing the Play of *The Provoked Husband*.) The interior of the "Histrionic Academy." The boxes and galleries made from the former hay-mows. The stage front constructed of scenery brought from Virginia. On the stage during the performance of "The Provoked Husband" the scenes are as follows: Acts I, III, and V. At Lord Townly's. Acts II and IV. At Mrs. Motherly's. In Act V, curtain is dropped to indicate a lapse of time.

Stage Director, Henry A. Barker. Stage Manager, Adams T. Rice. Special scenery, from designs and scale models by Henry A. Barker, is painted by Charles G. Holzapfel and constructed by Henry W. Lester. Other scenery, lighting effects, etc., from "The Players' Club." Properties by Mr. and Mrs. Daniel Webster.

Historical notes, appended to the Play-Bill, were in substance as follows:

The Celebration Play

David Douglas was a gentleman by birth and fortune, who emigrated to Jamaica about the year 1750. Hither Lewis Hallam brought a company of comedians after a failure in the American colonies. Here Douglas joined him, and after the death of Hallam, married his widow. With her and the rest of the company, he visited the colonies in 1758, where they continued to act until the theatres were closed in 1774. Thereafter he returned to Jamaica, was appointed one of the King's judges, and died universally respected. Mrs. Douglas, who had been a leading actress in London when Mrs. Hallam, came with her husband to Virginia in 1752 and made her début at Williamsburg as Portia in the "Merchant of Venice." She was much admired, and Mr. Dunlap in his "History of the American Stage" says that in his youth he had heard old ladies of Perth Amboy speak almost in raptures of her beauty and grace, and especially of the pathos of her representation of Jane Shore. She retired from the stage in 1769, and died in Philadelphia in 1773. Mr. Hallam, the 2d, made his first appearance upon any stage on the night of the first performance of his father's company in America, when twelve years old. He had but one line to speak, was panic-struck, and retired in tears. He afterwards became an accomplished actor, and in 1767 he was leading man in the company. After the Revolution he was a manager in most of the theatres of the country. Mr. Morris played the "Old Men" parts. In 1797, being the oldest actor on the American stage, he was still upon the boards, and at that time communicated to Mr. John Barnard the particulars of the introduction of the drama into the New World. The other performers in Mr. Douglas's company included Messrs. Allyn, Quelch, Tomlinson, Sturt, Reed, and Tremaine, Master A. Hallam, Mesdames Morris, Crane, Allyn, Moore, and Miss Hallam; all "selected for their talents and moral worth, and their behaviour justified their reputation." It is believed that this venture of the Douglas company in Rhode Island was the only appearance of a professional company in New England until 1792, when theatres were opened contrary to law, but with the backing of public approval in both Boston and Providence. The Newport "Mercury" said of Mr. Douglas and his company: "It ought in justice to be told that the work of these players has been irreproachable; and with regard to their skill the universal pleasure and satisfaction they have given is their best and most honourable testimony. The character they brought from the Governor and Gentlemen of Virginia has been fully verified, and therefore we run no risk in pronouncing that 'they are capable of entertaining a sensible and polite audience.'"

Dr. Johnson, according to Boswell, said of Goldsmith's comedy, the "Good-Natured Man," produced in 1768, that it was the best comedy that had appeared since Colley Cibber produced "The Provoked Husband" some forty years before.

A "Notice Extraordinary" in the shape of a hand-

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bill, purporting to be a copy of the original announcement of "The Provoked Husband," and printed in archaic form, was distributed among the audience and gave an air of verisimilitude to the performance. This announcement set forth that

"Mr. DAVID DOUGLAS, *late of London*, most humbly desires to make the following announcement to the Ladies and Gentlemen of the Town of Providence! At the Magnificent Institution known as the PROVIDENCE HISTRIONIC ACADEMY (lately fitted up for this especial purpose on Benefit Street at the head of Gaol Lane) will be shown on *Monday, August 25, 1762*, A MORAL DIALOGUE Portraying the Evils of Unbridled Ambition that is not Supported by Moral Purpose, and the Unfortunate Results of Wifely Disobedience of a Wise and Indulgent Spouse. The Whole Composed and Written for the Improvement of Morals and Benefit of Family Life by Sir J. Van Brugh and C. Cibber, Esq. and Humbly Portrayed for the Edification of the People of New England, by a Worthy Company of Ladies and Gentlemen from England, who have Performed the Same in London by Favour of *His Royal Highness KING GEORGE THE THIRD* and have but lately arrived from Virginia, where they have repeated it many times with the Esteemed Patronage of the Governor and Most Enlightened Residents of that Colony."

Then followed the "Title of this Useful Dialogue," and the cast, with descriptions of the characters and a poetical tag to each. A "Further Announcement" of further like entertainments, etc., concluded thus:

"N.B. Complaints having been made that a number of Gentlemen crowd the stage and very much interrupt the performances, and as it is impossible the company should do that justice to their parts they otherwise would, it will be taken as a particular favour if the Gentlemen give us the entire use of the stage. D. Douglas."

This "Notice Extraordinary" bore the legend, "Printed by Wm. Goddard, at his New Printing Shop in Gaol Lane, above Towne Street in Providence." An historical note on the play-bill stated that "The first printing press established in Providence was that of William Goddard in Gaol Lane in the summer of 1762, and its first productions are stated to have been the play-bills of the Douglas Company."

The Celebration Play

The audience at this, the initial performance, was composed chiefly of members of the University and of guests of the University in Providence and vicinity. A second performance was given on October 13, for the alumni of the University; and a third on October 14, for delegates and invited guests from without the city and their hosts and hostesses.

The Early Years of Brown University

ON Tuesday, thirteenth October, at half after three o'clock in the afternoon, anniversary exercises, at which President Faunce presided, were held in the First Baptist Church at Warren, Rhode Island, in recognition of the temporary location (1764-1770) in that town of the University at its foundation. The order of exercises was as follows: An organ recital was given by Miss Frances S. Burnham, the organist of the church, followed by the singing by the church choir of the anthem, by Dudley Buck, "We Praise Thee, O Lord." Prayer was offered by the Rev. Charles Hubbard Spalding, D.D., of the class of 1865. A selection on the violin was then rendered by Miss Ella Beatrice Ball. The Rev. Herman W. Wätjen, D.D., the pastor of the church, in an address of welcome, said:

WE are exceedingly glad to-day that Brown University had its beginning in Warren. It is true that the church did not originate the college, nor did the college establish the church; both were independent conceptions and each would have been realized in due time, the church here and the college somewhere, for the necessity of a school for the higher branches of education that should be free from ecclesiastical interference was keenly felt by our Baptist forefathers. That the college was first established in Warren was due to the fact that here conditions were just right: the people were mostly Baptists, tolerant, magnanimous, and lovers of an educated ministry, due largely to the influence of John Miles and his successors, who had permeated

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this section of the country with high scholarly ideals. Furthermore, here a church was about to be organized; a site, which is the highest in the town, had been purchased (timber for the meeting-house was being cut); consequently, when the idea of establishing a college, whose president should also be pastor of the church, was presented to those about to organize, it was heartily received, and Dr. Manning, who had been selected to inaugurate this liberal seat of learning, was chosen pastor of the church in 1764. It was a sad disappointment to the church when, a few years after, it was called upon to part with Dr. Manning, who felt it his duty to go with the college when it was removed to Providence. However, the college soon repaid the church in giving to it, as its second pastor, the valedictorian of the first class, the Rev. Charles Thompson. From that day to this the church has not ceased to take a warm interest in the prosperity of the college, and it is with pride that we inform visitors to the town that here is the place where Brown University had its beginning. We are glad, therefore, that we can share in this great celebration, and we bid you, President Faunce, Dr. Keen, delegates, and visitors, a hearty welcome.

President Faunce made an appropriate response to these words of greeting.

The following address was then delivered on "The Early Years of Brown University (1764-1770)," by William Williams Keen, M.D., LL.D., of the class of 1859:

INFANCY always appeals to us. The confiding helplessness of a young life arouses our chivalry. The many and constant perils besetting especially its early

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years excite our sympathy. The splendid possibilities enwrapped in it kindle our imagination. If we live long enough to see its weakness change to strength; its abilities develop; its character unfold, and its influence grow so that it becomes a power in the land, well may we rejoice over the strong man that he is, and review with absorbing interest the early days of the child that he was. This is my pleasant task to-day — to recount the history of the first six years in the life of Brown University.

It is peculiarly congenial to me, for in 1762 the “first mover” in the enterprise, as he rightly calls himself, was Morgan Edwards, the pastor of my own church, the First Baptist Church of Philadelphia. The first student of the University, William Rogers, became pastor of my own church, and married my grandparents in 1788. In 1790 Thomas Ustick, of the third class (1771), while our pastor, baptized my grandfather. Henry Holcombe, of the class of 1800 (hon.), while pastor of our church, married my parents in 1823. William T. Brantly, of the class of 1831 (hon.), another pastor of our church, baptized my parents in that same year. George Dana Boardman, of the class of 1852, and George H. Ferris, of the class of 1891, have been my pastors and warm personal friends.

In Brown University I obtained my own education and inspiration, for which I owe a debt of gratitude that I can never repay. Up College Hill fifty-five years ago proudly marched my classmates and I singing our “Song of Degrees.” Forty-one years ago I was honored by an election to the Corporation of the University. Since then I have taken part in the election of one hundred members of the Corporation, including all (forty-

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six) of the present members of the Corporation, excepting myself and one other, and fifty-four others who have all passed away save one, who resigned. I have known all its presidents save the first three. Is it any wonder that I feel so deeply an hereditary and personal interest in this ancient University?

In view of the fact that Professor Bronson's new History of the University deals at length with the charter, the removal to Providence, and other questions which aroused much controversy in their day, and that our distinguished alumnus, Mr. Justice Hughes, is to give the principal Historical Address, I shall only make allusions to well-known historical events. My chief endeavor will be to set forth the local conditions, manners, and customs existing in Warren and Providence from the beginning of the University, including 1770, the date of the second commencement. I include this second commencement, although it was held in Providence, because practically all the work of that class was done in Warren.

I must disarm criticism, and especially from a Warren audience, by disclaiming in advance any desire to expose and emphasize the faults and foibles of our predecessors. But conditions one hundred and fifty years ago were very different from those of to-day, and they are a necessary frame for the picture. I have drawn a similar picture in the Bicentenary History of my own Philadelphia church without offense, and I feel sure that here, too, I shall find the same friendly forbearance. The failings which I mention were the faults of the times. The individuals were only a few examples out of many. I have ventured to introduce an occasional touch of humor to lighten what would otherwise be a dull recital of mere historical facts.

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The nascent years of the University were filled with the increasing mutterings of political discontent which soon found expression in the Revolutionary War, and each recurring semi-centenary, strange to say, has been similarly marked by war. Our first, in 1814, occurred before the end of the War of 1812; in 1864, the full century took place during the bloody crisis of the Civil War. In both these emergencies Brown loyally bore its part. In 1914, at our third half-century, peace in Mexico is still trembling in the balance, and war has "raised its horrid front" in Europe in more terrible form than ever before in history. Thank God that the healing wounds of my own guild are for the saving of human lives and not for their destruction.

Chronologically Brown ranks the seventh of the nine colleges established prior to the Revolution, viz.:

1. Harvard University	1636	Congregational
2. College of William and Mary	1692	Episcopalian
3. Yale University	1701	Congregational
4. University of Pennsylvania	1740	Episcopalian
5. Princeton University	1746	Presbyterian
6. Columbia University	1754	Episcopalian
7. Brown University	1764	Chiefly Baptist
8. Rutgers College	1766	Dutch Reformed
9. Dartmouth College	1769	Episcopalian

Morgan Edwards, pastor of the First Baptist Church of Philadelphia, the "first mover" in the matter, was born in Wales in 1722. He was "bred a Churchman," but became a Baptist in 1738. He reached Philadelphia May 23, 1761. He was one of those men whose arrival anywhere meant that the "wheels began to go round," and things began to be done. In our own church he started the "Minute Book" in his copperplate hand-

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writing, and also our "Marriage Book," which contains a complete record of all the marriages by our ministers for one hundred and fifty-three years. He was very influential in the Philadelphia Baptist Association and other church activities. When moderator of the Association he was not only the first to propose, in 1762, the founding of a college, but later was active in obtaining the charter; procured more funds for the college when it sorely needed them than any one else; served on the original Board of Fellows for twenty-five years; and preached at the first commencement (1769). He published "Materials towards a History of the American Baptists," four volumes of a series of twelve, projected but never completed.

Most fitting is it, therefore, that our Philadelphia alumni will honor his name by establishing the "Morgan Edwards Fellowship" by a gift of over \$10,000 on this the one hundred and fiftieth anniversary of the University which owes its birth to him.

Like all the early American colleges, Brown arose especially from the need and the desire for an educated ministry. In England, out of two hundred Baptist ministers only thirty or forty could read the Greek Testament, and only seven or eight in America were liberally educated. Among those were Morgan Edwards and James Manning. The mass of the Baptists were indifferent or hostile to ministerial education. "The Baptists of the Philadelphia Association had long since taken the lead in all that pertained to the elevation of the character and dignity of the denomination, and their influence had been profoundly felt in New England and the South." As early as 1722 Rev. Abel Morgan, in that Association, was the leader in a movement for an acad-

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emy—a proposal that failed owing to Morgan's death. In 1756 the Association founded the academy at Hopewell, New Jersey. James Manning, Hezekiah Smith, Samuel Stillman, Samuel Jones, and John Gano, all so actively identified with the founding of Brown; David Howell, the second professor at Brown; and Charles Thompson and William Williams, of the first graduating class, were all educated at Hopewell Academy.

In 1762 there were but sixty Baptist churches and only five thousand members in all the colonies. In 1770, in Rhode Island, the books used in the schools were the Bible, the spelling book, and the primer. "When one had learned to read, write, and do a sum in the rule of three he was fit for business." So vague and naïve was the knowledge of geography that Rhode Island was once described as located "in the West Indies in America." The minister especially needed to be educated, for he was by far the foremost man in the community; the doctor and the lawyer, his near neighbors, yielding him the pas.

The meticulous exactness of theological *belief* which was then deemed a test of orthodoxy is shown, for example, in a circular letter preserved among the archives of the First Baptist Church in Philadelphia, which begins thus:

"The Church of Christ meeting in Upperfreehold, in the County of Monmouth, New Jersey. Holding Eternal Election, particular Redemption, Irresistable grace in Effectual Calling, and final perseverance in grace, (also the Baptism of professing Believers only, by Immersion only,) etc.

It is curious that "the baptism of professing believers only" and the method "by immersion only"

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seem, by their parenthetical position, to be quite subordinate to the other theological dogmas announced in this paragraph. On the other hand, orthodox *conduct* was less common. Tustin notes the painful fact that in the first eighty years of the life of the Warren church ten per cent of the whole membership had been permanently excluded. In the History of my own church (1698-1898) I also noted the large number of exclusions of both men and women for drunkenness, profanity, and immorality. In Warren, in 1769, to curb profanity and other evil practices, the town ordered two pillories, one of which at least was set up on the sidewalk, so that no one could miss seeing it and its occupant.

Conditions were very primitive. In 1775 there were only thirty-seven newspapers in the whole country: fourteen in New England, four in New York, nine in Pennsylvania, leaving only ten for all the other colonies. Women still rode on pillion. Letters were often sent by hand even after the post-office passed into Franklin's charge; they were "to be left at Mr. Westcott's," or "care of John Holmes at the Sign of George Washington," a tavern, for the recipient. It was so well known that the post-riders read the letters that, for a long time after the Revolution, letters were often written in cipher.

When Morgan Edwards first proposed a college he was laughed at as a visionary, but after the college was actually started, the Philadelphia Association, in 1764, 1774, and 1782 warmly recommended it to the support of the Baptist churches. They appealed not only to Baptists, but "to all the friends of literature in every denomination."

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Moreover, the Association aided early Philadelphia students. In 1767 a Mrs. Hobbs left a legacy of £350 to the Association, and immediately the Association directed that £14 should be paid toward the education of Charles Thompson, of the class of 1769, the second pastor of the Warren church. Usually (1767, 1769, 1771, 1773) the grant was made on condition that the beneficiary give a frank, but unusual, bond "to return the money in case the Association should be disappointed in him!" In 1769 the sum of £14 was voted for Thomas Ustick, of the class of 1771. The next year application was made by both Ustick and Vanhorn, but Vanhorn was preferred.

After carefully weighing the desirability of various colonies, especially South Carolina and Rhode Island, as a location for the proposed college, the latter was selected on account of the absolute liberty of conscience which obtained there, and of the large proportion of Baptists in the colony and in its government.

The charter was not obtained "in February, 1764," as is often stated. The General Assembly, it is true, met by adjournment in East Greenwich upon "the last Monday of February, 1764," but the charter passed the lower house on March 2, the upper house on March 3, 1764, and was ordered to be signed, sealed, and registered. The governor did not actually sign it until October 24, 1765. Meantime, however, the Corporation met in Newport on September 5, 1764, and again on September 4, 1765. On this date (before the governor had actually signed the charter) the President had been elected, and a Faculty, consisting solely of the President, had been chosen to guide the student body which had already existed for twenty-four hours in the person

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of William Rogers, a boy fourteen years of age. The President was James Manning, who had graduated at Princeton three years before (1762), and was not yet twenty-seven years of age.

The fundamental liberality of the charter, which, though written in the middle of the eighteenth century, breathes the spirit of the twentieth, is shown in a number of its provisions: (1) The inclusion of four denominations, instead of making the Corporation consist only of Baptists. The prescribing of the exact number allotted to each denomination was evidently intended not only to prevent the non-Baptists from ousting the Baptists, but also to prevent any effort of the Baptists to oust the non-Baptists, either of which might easily have been feared in that age of bitter sectarianism. (2) By what is quite as striking, the opening of the positions of all grades of teachers, with the sole exception of the President, to all denominations, and the absolute and total exclusion of any religious test. (3) By what, as Professor Bronson has pointed out, is an especially marked peculiarity of Brown, the exclusion from the *courses of public instruction* of all teaching of "sectarian differences of opinion," and that "youth of all religious denominations" shall be on an equal footing in every respect.

Specific instances showing how Brown lived up to these fine promises are most instructive. September 6, 1770, the Corporation voted "that the children of Jews may be admitted into this Institution and entirely enjoy the freedom of their religion without any constraint or imposition whatever." In 1774 the Seventh Day Baptists were exempted from the law requiring attendance at church on Sunday. The Quakers were also exempted

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from the law which prohibited the students from wearing their hats within the college walls.

In 1769 the Faculty was enlarged by the addition of David Howell (already for three years a tutor) as "Professor of Natural Philosophy." He taught until the war closed the college. The third member of the Faculty was Joseph Brown, Howell's successor, who resumed the teaching of Natural Philosophy in 1784, shortly after the war ended. The fourth was the celebrated Benjamin Waterhouse, M.D., who taught Natural History from 1781 to 1791.

Waterhouse was a Newport boy, a nephew of Dr. John Fothergill, of London, who, as will soon be seen, was an early benefactor of the college through Morgan Edwards. Waterhouse was perhaps the most highly educated physician of his day in this country. With John Warren and Aaron Dexter he founded the Harvard Medical School in 1782-83, and was noted as the first to introduce vaccination into America. He served on the Board of Fellows of Brown for thirteen years (1782-95).

This insistence on Science was in accordance with the charter, which decreed that "the public teaching shall in general respect the sciences." The scientific subjects actually taught are not exactly known, but probably they differed somewhat, by subtraction, from those taught in 1783 (when "science" included geography, arithmetic, algebra, Euclid, trigonometry, surveying, navigation, and astronomy), and by addition also, under Waterhouse at least. At that time the college spent about £700 "lawful money" on the philosophical apparatus and the library, one-half of which was given by John Brown. Even with this addition, however, the phi-

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losophical and astronomical apparatus could hardly have been compared with the fine collections at Harvard (destroyed by fire in 1764), Yale, and especially at William and Mary.

The first meeting of the Corporation was held on Wednesday, September 5, 1764, in Newport. Of the forty-seven members of the Corporation named in the charter (one place was purposely left vacant for the future President), only twenty-eight had qualified. Of the twenty-eight, twenty-four were present; certainly a very good attendance, especially in view of the then difficulties of travel. They were a distinguished company, headed by the Chancellor, Hon. Stephen Hopkins, chief justice, governor, member of the Continental Congress, and signer of the Declaration of Independence. One-fourth were university men: from Harvard four, from Yale two, from Princeton one.

The most urgent need was money to meet immediate expenses. Accordingly sixty-nine gentlemen were appointed to receive subscriptions, not only in the New England colonies, but "in the Western part of this Continent." It is curious at this day to find that the "wild and woolly West" of 1764 included Baltimore, Philadelphia, and New York. Twenty-three other places were specified by name. With prophetic vision, Oyster Bay was one.

Rev. Hezekiah Smith, of Haverhill, collected in 1769 about \$2500 in the southern colonies, but the largest amount was obtained by Morgan Edwards.

On February 2, 1767, I find the following note in the records of our Philadelphia church: "Mr. Edwards applied to the Church for leave to go to Europe to execute a commission he hath received from the College

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in Rhode Island; he also informed the Church that he had wrote to twelve ministers to supply his place in his absence, ten of whom had agreed to his proposal; each to officiate a month in his turn, and to be allowed each five pounds a month out of Mr. Edwards's salary. The Church granted Mr. Edwards leave to go to Europe and wish him all success." He carried with him a letter, undated, but evidently written early in 1767, signed by the President and the Chancellor. The signature of Stephen Hopkins at this date was quite firm. Two years later the lines began to waver, and in 1776, nine years before his death, his well-known signature of the Declaration was extremely tremulous.

Edwards, as was his wont, lost no time. "*Detto, fatto*" was his motto. Two weeks after this vote he sailed, and in less than two years had collected £888 10s. 2d. sterling. As he says, he "succeeded pretty well considering how angry the Mother country then was with the Colonies for opposing the Stamp Act."

The manuscript list of the subscribers is in our archives. The largest subscribers were the First and Second Presbyterian Churches in Belfast (£13 9s. od. and £14 15s. 4d.). It is interesting to note among the subscribers Thomas Penn, £20, Benjamin Franklin, £10, Thomas Hollis, £10, Dr. John Fothergill, esteemed by all doctors, £5 5s. The lowest amounts named are one and two shillings.

Encouraged by these collections, the permanent location of the college and the erection of suitable buildings were now actively discussed. After much rivalry and not a little hard feeling, the matter was finally settled. The college and Manning both moved to Providence in May, 1770.

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Why had little Warren ever been selected as the first home of the college?

The town was named after Admiral Sir Peter Warren, who had cleared the coast of French ships of war and thus rendered a great service to Warren, which depended chiefly on its maritime commerce. In 1746 it had been definitely assigned by the King in Council to Rhode Island instead of to Massachusetts. Its population even in 1770 was only 979, while Providence had 2958, and Newport could boast of 11,000. Newport was the leading town in Rhode Island in commerce and culture as well as in inhabitants, was next in size to Boston, and had two Baptist churches.

Swansea was a small inland town about three miles from Warren. Here was a Baptist Church, founded for over a century (1663). The Swansea, the two Newport, and the Providence Baptist churches were all supplied with pastors. In Warren there were about sixty Baptists. They were not organized into a church, but evidently the desire for such a church was in their hearts, and they had already taken active steps towards founding it before the plan for a college was first mooted in Philadelphia. This intention to found a separate church in Warren was doubtless known to the Philadelphia Baptists. It was therefore very natural, as the projected college had absolutely no funds, that, whatever might be its permanent site, it should begin in Warren, where the president could be supported by his salary as minister of the church and also by opening a Latin school.

The two enterprises—the church and the college—went hand in hand. The first step had to do with the erection of the meeting-house; the second and third with the college; the next two with the church; the sixth with

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the college; the seventh with both church and college; the eighth with the college; the ninth to the twelfth with the church, and finally the thirteenth with the college.

The chronological order of events in detail is as follows:

1st. February, 1762. The collection of building materials for a "Meeten house" was begun, as shown by bills in the archives of the Warren church. This was eight months before Morgan Edwards proposed that a college should be founded, a year and eight months before the first payment on the lot was made, a year and nine months before the Warren church was constituted, and almost three years before the date of the deed for the lot. Surely they were "forehanded."

2d. October, 1762. In the Philadelphia Baptist Association, the only one then in existence, Morgan Edwards first mooted the question of a college.

3d. July, 1763. James Manning, representing a committee of the Philadelphia Association, visited Newport on his way to Halifax, and took the first definite steps toward a charter for the proposed college.

4th. October 21, 1763. The first payment to the "widow Rachel Luen for a Lot of Land for to set meten house on." The deed for this lot is dated January 29, 1765. The lot was not fully paid for until 1783, twenty years after the first payment and eighteen years after the date of the deed.

5th. February 17, 1764. "The Congregation" (observe it is not "the Church") "at Warren gave Rev. James Manning a call to come over from New Jersey and settle amongst them."

6th. March 2 and 3, 1764. The charter of the college was granted.

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7th. April 13 or 14, 1764. James and Mrs. Manning (they had been married March 23, 1763) arrived at Warren. He began at once to preach to the as yet unorganized Baptists and also opened a Latin school.

8th. September 5, 1764. First meeting of the Corporation of the college.

9th. September, 1764. It was agreed to draw up a covenant and organize a church.

10th. October 4, 1764. The Swansea church dismissed twenty-five members to the proposed Warren church.

11th. November 15, 1764. The Warren church was solemnly constituted with fifty-eight members, all of whom assented to the covenant by a rising vote.

Three of the members then presented a formal call from the now organized "Church" to Mr. Manning. He accepted, and was at once installed. The provision for his salary is naïvely indefinite: "As we are of opinion that they who preach the Gospel should live by the Gospel we do here declare our intention to render your life as happy as possible by our brotherly conduct towards you and communicating our temporal things to your necessities so long as God . . . shall continue us together." Tustin (pp. 121, 122) says that the church "appears to have given him a liberal support."

12th. November 25, 1764. Manning was dismissed from the Scotch Plains church, New Jersey, to the Warren church "of the same faith and order." It should be observed, however, that the Scotch Plains church still clung to the "Laying on of Hands," whereas the Warren church in its original covenant boldly and expressly declared "That the Imposition or Non-Imposition of Hands upon believers after Baptism is *not* essential to

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Church Communion." This petty controversy was a serious bone of contention between the "Five Principle" and the "Six Principle" Baptists, and later involved Manning and the Providence church in trouble. In the Warren records, June 28, 1765, is a charmingly frank and very charitable note that Sister R. B. had been "baptized and come under the *Imposition of Hands* and has since walked circumspectly *human frailties excepted*."

13th. September 4, 1765. At the second meeting of the Corporation, again held in Newport, James Manning was formally elected President.

Both enterprises were now completely organized, with James Manning at the head of each. This harmonious coöperation continued until the question of the permanent location of the college arose. For the details of this rather violent struggle I must refer you to Professor Bronson's History. Suffice it to say that Providence finally won the day, and on May 3, 1770, Manning went with the college to Providence.

Let us now look at a few details of conditions at Warren during the period from 1764 to 1770.

The size of the first meeting-house is variously given. In a subscription list of 1765 it is described as "sixty one feat, width forty fore feat." This would seem to be the most reliable. Tustin says it was about forty-four feet square, and Guild, following Morgan Edwards, says it was forty-four by fifty-two feet. It had pews, galleries, a turret containing a little bell, called the "tobacco bell," as it was paid for by this means, and a porch. The pulpit was not built until May, 1765. The "galleries" were not finished nor all the "pues" placed possibly until 1774, for on February 3, 1772, a contract was awarded for finishing the "galleries" and for

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putting in thirty-six "pues." For doing this work the contractors were allowed two years.

In this contract, and therefore presumably in the earlier ones, the contractors were given the right to sell the pews. On April 24, 1765, the proprietors of the pews, who had believed that the total sum thus realized would be sufficient to complete the building, fearing that it would not be enough, agreed that if this sum was insufficient they should pay proportionately such sums as would complete it or forfeit their pews. This "syndicate" for "underwriting" the entire cost, as we might now call it, was signed by twenty-three persons.

There does not seem to have been any stove. In Morgan Edwards's various volumes the presence or absence of a stove in almost every case is carefully noted; *e.g.*, Pennepek had one, but the Philadelphia church had not. McMaster thus vividly describes the situation in the winter: "Not a meeting house was warmed, not a chimney, not a fireplace, not a stove was to be seen."

The Third Church, Newport, is described by Edwards as having pews, galleries, and a "clock," the only mention I have seen of this useful monitor. Usually an hour-glass was on the pulpit, and its third turning marked the minister's final lap. Possibly in Newport they thought that the more aggressive suggestiveness of the clock, added to the frigidity of the air, might shorten the sermon by at least one turn of the hourglass in very cold weather. One minister, says McMaster, "preached in a great coat and mittens and complained that his voice was drowned by persons stamping . . . their feet to keep warm."

For Dr. Manning and the prospective students a par-

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sonage had to be built. This was a large building, costing £2534 17s.—an apparently formidable sum, but Professor Bronson informs me that it was “old tenor,” and so was equivalent to only about \$600. Even that was a large sum in those days.

While examining the old bills and other documents in the archives of the Warren church I chanced upon some orthographical gems which I must share with you. Our forbears, who luckily escaped the many birchings visited upon their descendants by Noah Webster and Lindley Murray, were not satisfied with the dull uniformity of a single spelling, but exhibited the vivacity which accompanied an unexpected and often startlingly variegated orthography. Contemporaneous documents of the other early colleges showed an equally liberal charity. If political independence was desirable, why not also orthographical independence? If “Liberty of Unlicensed Printing” was good for John Milton, why was not “Liberty of Unlicensed Spelling” good for John Gano? Accordingly they cut their teeth, as it were, upon such simple beginnings as “winder fraims,” “dores,” and “meten hous.” These latter provided only a few possible variants. When it came to “Parsonage,” however, they found a rich field for their coöperative fertility of invention, and then went “ganz los.” I discovered thirteen new, but all different, ways of spelling this one word, from “passeenage” to “posnag.” The following will suffice: “parseenage, parsnige, pasanage, passeage, paisionnag, parsinig, pasneg hous, parsing hous, personage, personog, pasonage, posneg, parsnig.” Had I made a thorough search, I might possibly have enlarged the list to a score, unless indeed their positive genius in cacography had exhausted itself.

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Possibly an English annex to the “Latin School” might have been useful.

The prevalence of the unwarranted soft “g” is even more marked in a long itemized memorandum of the losses of Rev. Charles Thompson, of the class of 1769 (who had followed Manning in the pastorate at Warren), for his effects which had been destroyed when this parsonage and the church were burned by the British. Among many “go as you please” spellings I find one mysterious “black gug” and two “ginn gugs.” He does not add the comment “wore some” or “half wore,” as he does to his shirts and “stockens.”

One Martin Luther, however, who emulated his namesake of the sixteenth century in overturning established usages, not content with a revolution in spelling, made additional assaults upon grammar and sobriety. In a bill dated July 3, 1764, he provided a new past participle for the verb “disburse.” It reads:

Disbusted by Martin Luther to Wordes bulding	
the meeeting hous	
960 feete of pine bordes	£96.
106 gallons of rum	£254.
Eroors excepted.	
Paid,	
Martin Luther.	

It is perhaps too much to hope that there were no “Eroors” in conduct as well as in the account which were “excepted.”

The members had not only to wrestle with the problem of how to spell as well as to build the parsonage, but also how to finance it, for it differed from the church in not having any pews which could be sold. In 1767 they therefore inaugurated a lottery for raising £150

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“lawful money” toward finishing the parsonage house, as the students “cannot be accommodated in said house in its present condition.” Those who bought the tickets were very properly called “adventurers.” To us such a scheme, especially in connection with a church, seems very extraordinary. But at this time in England as well as in the colonies, and in Rhode Island during exactly a century (from 1744 to 1844), there was a rage for lotteries for almost every purpose—to build meeting-houses, wharves, bridges (*e.g.*, the old Weybosset bridge in Providence), for opening of streets, for colleges, etc. Thus the First Baptist Church in Providence in 1774 asked for a lottery to raise £2000; in 1830 and 1837 there were two lotteries for the Rhode Island Historical Society; in 1793 the Corporation of Rhode Island College petitioned the General Assembly for the grant of a lottery of \$4000 for purchasing Dr. Forbes’s orrery and other articles of philosophical apparatus and for the college library, etc.; in 1796 another was asked by Brown University for \$25,000, and in 1811 another for \$20,000. Harvard and Princeton also were aided by lotteries.

In the archives of the Warren church is the full printed proposal for such a lottery, dated November 28, 1794, and signed by our old friend Martin Luther (who had “disbusted” certain monies for the meeting-house thirty years before) and two others. I have no doubt that Martin Luther and his fellow members would have stoutly maintained as a theological dogma that “ye cannot serve God and Mammon,” but when it came to the practical work of building a new meeting-house to replace the one burned by the British, they clearly combined the two, for the proposal reads as follows: “As

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this lottery was granted for promoting *public worship* and the advancement of *religion* we flatter ourselves that every well wisher to Society and good order will become cheerful adventurers." So far for piety, but Mammon now has its inning: "For those who adventure from motives of gain the *scheme* is advantageously calculated, there being less than two *Blanks* to a *Prize*." The italics are in the original.

As already stated, Manning was elected President at the second meeting of the Corporation, September 4, 1765. His official title exceeded even Holmes's famous "settee of professorships," for he was not only President but "Professor of Languages and other Branches of Learning." It is significant of the feeling that the location of the college at Warren was only temporary, that this vote continued, "with full power to act immediately in these capacities at Warren, or elsewhere." In 1769, when Howell was elected "Professor of Natural Philosophy," the President's title was abridged to Professor of Moral Philosophy.

One day before there was any President or Faculty, the first student was inscribed on the roll of the college — the first in the long and honored roll which now numbers 7748 names. This first student, whose career we shall subsequently follow, was William Rogers, a boy of fourteen. For nine months and seventeen days he was the only student. On June 20, 1766, Richard Stites increased the "students"—a plural is now proper—to two, while four others entered during November, 1766. In 1768 a seventh student completed the first class, who were graduated in 1769. The charge for tuition was twelve dollars per annum. On August 11, 1766, there is a receipt in Manning's handwriting for "three Spanish

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milled dollars," being one quarter's tuition. Boarding cost a dollar and a quarter a week, single meals six cents.

Manning's salary as president was much less in evidence than that as pastor. The income from the funds collected by Morgan Edwards in 1767-68 was pledged for this salary. Notwithstanding this, a committee of the Corporation, on September 17, 1769, reported that the President had served the college for three years and had received *no* compensation, so the sum of £50 "lawful money" was ordered to be paid to him. This would be equivalent to \$166.66 in Spanish milled dollars. The committee very properly stated that in their opinion this sum was quite inadequate, and that he should not be debarred "from being recompensed in a more ample manner whenever it should be in the power of the Corporation to do the same." Fortunately the church and the Latin school eked out his living expenses. In 1772, in a letter to Rev. John Ryland, Manning states that his salary was £67 13s. 4d. sterling, or about \$338. So scrupulous was he that he had always included as a part of this meagre salary the five guineas sent to him annually by Ryland from England.

The first mention of any library was at the meeting of the Corporation in 1768, when the President was requested to write to Morgan Edwards, then in London, to bring "such books as he shall think necessary at this time, not exceeding £20 value." Several of the subscribers secured by Edwards gave some books. The University still has the pine table of William Williams, the drawers of which held the entire library while the college was in Warren.

In 1769 the first commencement was held in Warren. On August 10, 1769, doubtless in preparation

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for this notable event, a subscription list, headed by Manning with twelve shillings, was circulated for repainting the meeting-house "both outside and inside," "provided the business be immediately prosecuted." On the day before this commencement the Corporation voted "That the Meeting House in Warren be fitted up at the charge of the Corporation in the best manner the shortness of time will permit."

It was a great day. "Tradition says that a Company of Baptist preachers from Georgia rode over a month on horseback to be there!" Apparently the governor did not attend this, the only commencement held in Warren.

John Howland gives a very vivid account of the stateliness of the first five commencements in Providence: "The Commencements in Providence for the first five years were held in Mr. Snow's meeting house, that being then the largest in town. Governor Wanton always attended from Newport. . . . Escorted by the Company of Cadets in showy uniforms, he headed the procession with the President. The Governor's wig, which had been made in England, was of the size and pattern of that of the Speaker of the House of Commons, and so large that the shallow crowned hat could not be placed on his head without disturbing the curls. He therefore placed it under his left arm, and held his umbrella in his right hand. This was the first umbrella ever seen carried by a gentleman in Providence, though they had been some time in use by Ladies on a sunny day. Governor Wanton was the most dignified and respectable looking man we had ever seen. The white wig of President Manning was of the largest dimensions usually worn in this country."

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For sixty years to my own knowledge the sheriff of the county of Providence, with his cockade, his broad blue sash, and his sword of state, without any deputies, has been amply sufficient to preserve "civil peace, good order and decorum at Commencement."

The first commencement foreshadowed 1775, only six years away, for "not only the Candidates but even the President was dressed in American manufactures." There were both a morning and an afternoon session, and all the seven in the graduating class pronounced orations. Such was the avidity for oratory that Morgan Edwards also preached them a sermon in the evening. Two of the class debated the question whether the Americans could "affect to become an independent State." In this "Disputatio forensica" Varnum was a warm advocate of American freedom. "Doubtless," he says, "we should long since have obtained redress had we not been tormented by Worms in our own Bowels," *i.e.*, "Torys." Though warmly in favor of our independence, his conclusion was that Great Britain could overwhelm us, and that the attempt to form an independent state would end in disaster. William Williams, however, believed that we could successfully resist Great Britain, and ended his speech with the words, in capital letters, "AMERICA SHALL BE FREE." The Salutatory and the "Syllogistic Disputation" were in Latin. (In 1776 one oration was in Hebrew.) Charles Thompson, the valedictorian, "took a most affectionate leave of his classmates," and the reporter adds, "the Scene was tender, the Subject felt and the Audience affected."

Of these first seven graduates, one died in 1775. Four entered the patriot army. Richard Stites was a captain and died of wounds in 1776. James M. Varnum became

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distinguished as a major-general in the army, and later at the bar and as a member of Congress. He was able to converse in Latin with Blanchard, the quartermaster-general of the French forces in Providence. Charles Thompson was Manning's successor in the Warren church. In 1778, while on leave from the army, he was captured by the British in their raid upon Warren and held a prisoner for some weeks.

William Rogers had a noteworthy career. He was pastor of my own church 1772-75, chaplain and later brigade chaplain in the army 1776-81, professor of oratory and belles-lettres in the University of Pennsylvania for twenty-two years, and a laureate of the University of Pennsylvania, of Yale, and of Princeton. In this same History (page 58) I note that among his publications is "The Prayer delivered on Saturday the 22nd of February, 1800, in the German Reformed Church, Philadelphia, before the Pennsylvania Society of the Cincinnati, published by particular request, 8vo. pp. 12." I must confess that the patience of the "Cincinnati" may well have been exhausted by twelve pages of prayer.

One probably unique incident in his life is thus recorded. It is an extract from the records of King's Church (now St. John's), Providence, and relates to Sunday, June 19, 1782: "At the request of the wardens, the Rev. Mr. William Rogers, a *Baptist* clergyman, preached in the Church this and the following Sunday, and on the 30th of the same month he again preached, and the wardens were requested to wait upon and thank him for this day's service, and present him with the contribution, and ask him to officiate in Church next Sunday *in his way*, provided he cannot conform

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to our liturgy, but if he will conform, the congregation invite him further to serve them." The italics are in the original.

Of the other two members of this first class, one was a fellow of the University for twenty-nine years, a teacher, and a pastor. The seventh died about 1785.

But if the graduating class was small, the number of honorary degrees—twenty-two—was large, over three times the number of degrees in course. Of these, seven are curiously stated to have received their degree "at their own request." They were all college men, three from Harvard, two from Princeton, and one each from Yale and the University of Pennsylvania. Fourteen were "well recommended by the Faculty for literary merit;" four of these were college men. One of the twenty-two, Henry Ward, was accidentally omitted from both lists by the reporter. Six of the twenty-two were clergymen in Great Britain. Among the Americans were David Howell, the second member of the Faculty, Joseph Wanton, the deputy governor, and four clergymen, staunch early friends of the college, Morgan Edwards, Samuel Jones, Hezekiah Smith, and Samuel Stillman.

Master of Arts was the only honorary degree conferred until 1784, when Stephen Hopkins was given an LL.D. In 1786 Granville Sharp, the philanthropist and founder of the Society for the Abolition of Slavery, was similarly honored. The next year the same degree was given to Jefferson; in 1790, to Washington; in 1792, to Hamilton; and in 1797, to John Adams. In 1840 Benjamin Franklin—not the original philosopher but an Episcopal clergyman—was graduated with an A.B.

In the broadside or programme of the first commence-

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ment one very significant sentence appears, but in small type: "Nomina alphabetice disposita sunt." In the older colleges a different practice had prevailed. "In all the Harvard College catalogs previous to 1773," says Sibley, "the graduates . . . are arranged not in alphabetical order, but according to their social position or family rank. Judge Wingate, writing to Librarian Peirce respecting the excitement which was generally called up when a class in college was 'placed,' says 'the scholars were often enraged beyond bounds for their disappointment, and it was some time before a class could be settled down to an acquiescence in the allotment.' The higher part of the class, those whose names came first in the earlier catalogs, generally had the most influential friends; and they commonly had the best chambers in college assigned them. They also had a right to help themselves first at the table in commons. 'I think,' Judge Wingate concludes, 'that the government of the college, in my day, was a complete aristocracy.'" A practice similar to this prevailed when families were seated in church. In the list of scholars at Harrow in the eighteenth century, "Mister" always signified the son of a peer. Democratic, liberty-loving Rhode Island in this simple and inconspicuous word, "alphabetice," reechoed the new note for democracy and liberty sounded by Yale a year earlier. But we took this stand at our very first possible opportunity, that is, at the very first commencement.

The date of the annual meeting of the Corporation was fixed by the charter on the first Wednesday in September, "at which or at any other time the Public Commencement may be held and celebrated." Commencement from the beginning until 1870, eleven

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years after I graduated, was always held on the first Wednesday in September. This was most inconvenient for the students, and a severe tax on the resources of not a few. The college work ended in June, and to compel men to come back three months later simply to receive their "sheepskins" was a hardship. Moreover, it was equally inconvenient for the people of Providence, especially as the summer vacations grew longer and longer and people returned to the city later and later. Finally, in 1870, the date of commencement was changed to the third Wednesday in June.

At the second meeting of the Corporation (1765) it was directed that a seal be prepared, but a copperplate for diplomas was not ordered until September, 1773. Possibly this was partly due to the odious Stamp Act, for, said Senator La Fayette S. Foster, speaking at the centennial dinner: "Lord Grenville, the Chancellor of the Exchequer, in March, 1764, . . . gave notice in Parliament that he would apply the stamp act to the colonies, and that stamp act imposed a tax even upon college diplomas." Meantime the diplomas were evidently written, for Manning, in a letter to Rev. John Ryland on November 12, 1772, says that the college had conferred an A.M. on Ryland's son, "but through my hurry and absence from home since Commencement I have not got his diploma written."

When the college was moved to Providence, Manning reopened his Latin school, which later became the University Grammar School. He was immediately invited to preach for the First Baptist Church and later became its pastor.

The second commencement (1770) was held in Mr. Snow's meeting-house, and notwithstanding the

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reported "decorum" that prevailed, the Corporation were obliged to pay for breakages of windows, etc., owing to the throng. "The members of the Grammar School joined in the procession. Before the assembly broke up a piece from Homer was pronounced by Master Billy Edwards (son of Morgan Edwards), one of the Grammar School boys not nine years old."

Poor Billy Edwards!

Four students only were graduated, one of whom, Theodore Foster, attained prominence as a United States senator, judge, and antiquary. But the Fellows kept up the pace set the year before in the matter of honorary degrees. This ratio in 1769 was three for one, and in 1770, with four graduates, they gave the honorary A.M. to twelve men, of whom seven were Englishmen. Only one of the twelve (Benjamin West) achieved any distinction.

In the bill of Nicholas Brown & Co. for the expenses incurred in building University Hall and the President's house in 1770, several items are of interest.

At the meeting of the Corporation (held, be it observed, at 7 a.m.), at the time of the very successful first commencement in September, 1769, a committee was appointed to buy a site in Bristol county (in which Warren was situated) and erect a building. This aroused a lively opposition in other counties against Warren as the permanent location. A special meeting of the Corporation was held at Newport, November 14 to 16. Professor Bronson's History gives the details. Suffice it to say that the Corporation rescinded the vote in favor of Warren, and directed that the building committee "do not proceed to procure any other materials . . . excepting such as may easily be transported

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to any other place," if such place be selected before January 1, 1770. It was then explicitly voted "that the College edifice be at Providence," upon the condition that the subscription of Providence be larger than that of Newport or of any other county.

Another special meeting for final action was called in Warren for February 7, 1770. The debate on the location was evidently conducted in public, for it was before "a crowded audience." It was also very long and very heated. The discussion lasted from ten o'clock Wednesday morning until ten o'clock Thursday night, when finally Providence won over Newport by twenty-one to fourteen votes. The decision turned upon the amount of the respective subscriptions. Moses Brown confesses that, as at first computed, Newport exceeded the subscriptions of Providence "land and all." The word "land" throws light on certain items in the bill of Nicholas Brown & Co., for on January 1, 1770 (over a month before the final vote in favor of Providence was taken), are the following items: (1) Three persons (only one of whom, Joseph Brown, was a member of the Corporation) were sent to Cambridge "*to view the Colleges.*" Their total expenses were £7 3s. 8½d. (2) Five shillings and three pence were voted for the hire of horses to go seven miles "*to purchase the lot* for the College;" and (3) three shillings and seven pence were paid for a horse and ferriage in going to Rehoboth "*to contract for brick.*" While the entries are all dated January 1, 1779, they were clearly for services rendered at various times before that date. Evidently, therefore, the Providence people had faith that the ultimate decision would be in their favor.

As an illustration of the habits of the time, some

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other items also in this bill are of interest. On June 19, 1770, an entry reads one shilling and six pence "for one pail to carry water to drink in." This pail, however, I fear did not suffer from over-use, for from that same date, June 19, to July 18, just twenty-six days excluding Sundays, thirty-six items appear for "West India rum," "good rum," "very good rum," or "old rum." When the president's house was "raised" the rum was sweetened with sugar. The laying of each floor of University Hall and the raising of the roof were rewarded by sweetened rum. The well-diggers were especially favored, for twenty-four of the thirty-six items were for them, and when they actually "found the spring" the chancellor, Stephen Hopkins, himself ordered an extra half gallon.

But I have lingered too long over the details of this interesting though brief period of our history. Looking back over all these six years of almost disheartening struggle, what lesson should we learn?

The honored, yea, revered founders of this University were men of heroic mold. Undaunted by the many obstacles blocking their pathway, they fearlessly grappled with them all and overcame them all. They builded into meeting-house and parsonage, and Latin school and college, their own rugged character and determination to succeed, and what is more they did succeed. They have been splendidly seconded by their successors. Witness the fair "Collège sur la Colline," and witness its worthy fruitage in private culture and character, in public service to church and state, to industry and invention, to literature, education, theology, medicine, and law, and to honorable commercial life.

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The little seed planted by Morgan Edwards, watered and watched over by James Manning, has grown to be a stately tree, whose branches have sheltered every creed, whose fruit has nourished six generations of brave men and women who have helped to build, to preserve, to instruct, and to develop this nation; who have carried the Gospel to the ends of the earth; who have taught us to live not by bread alone, but by the things of the spirit. These are the things that elevate and ennable character, and Brown University has ever set on high these real and eternal verities of God.

The exercises in the church were brought to a close with the singing of an anthem by the church choir, and the benediction by President Faunce.

At half after five o'clock a supper was served in the vestry of the church to delegates and invited guests. Mr. John E. Thompson, a great-grandson of the Rev. Charles Thompson, the valedictorian of the first class graduating from the University in 1769, presided at the supper. Addresses were made after the supper by President Faunce, Andrew Jackson Jennings, '72, and Rev. Franklin G. McKeever, D.D., '81.

The Torchlight Procession

ON Tuesday evening, thirteenth October, a Torchlight Procession of undergraduates and alumni in costume paraded the streets of Providence, escorted by the National Guard of the state and most of the chartered commands. This parade formed the special contribution of the students to the sesquicentennial celebration, and they were ably assisted by large numbers of the alumni and the citizen soldiery of Rhode Island. The procession, as it marched amid the throngs of spectators lining the streets, typified symbolically scenes and events in the early life of the colony and the University. The torch-bearers gathered on the middle campus; the military escort formed on Lincoln Field. Brigadier-General Charles W. Abbott, Jr., was the chief marshal of the procession, and Colonel Henry Brayton Rose, '81, was the marshal of the University division.

At the head of the procession, preceded by mounted police skirmishers and a platoon of policemen on foot, came the chief marshal and his staff, leading the military division. The Rhode Island National Guard came next, made up successively of the Coast Defense commands, a squadron of Cavalry, the Hospital Corps, a battery of Field Artillery, and the Rhode Island Naval Battalion. The chartered companies were represented by the United Train of Artillery; the First Light Infantry Regiment, with a detail of the Newport Artillery as guests; the Warren Artillery; and the Varnum Continentals. The University division, with Marshal Rose and his staff at its head, was composed of alumni of classes from 1870 to 1914, and of the undergraduates. Special features brought up the rear, among which

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were the notable crew of the class of 1873, and the famous ball team of the class of 1870. The "Junior Burial," with a crape-enveloped book-loaded hearse, drawn by a pair of ancient horses, temporarily formed the rear of the procession, soon to wander off, presumably to celebrate the ancient rite of the burning and burial of the books.

The Coast Defense commands were in khaki; the other National Guardsmen in regulation blue; the First Light Infantry were in their full-dress uniforms of scarlet and light blue with bearskin shakos; the United Train of Artillery in artillery red and blue; and the Varnum Continentals, as their name would imply, in the colonial colors of white, buff, and blue. The alumni of the classes from 1870 to 1899 led the torch-bearers in academic cap and gown, their parti-colored mortar-boards being brown on top and white beneath, their gowns white with brown trimmings; graduates of the classes from 1900 to 1905 followed in the knee-breeches, short jackets, and sugar-loaf hats of the companions of Roger Williams; members of the classes from 1906 to 1908 represented in Quaker gray the first-comers of the Society of Friends to the infant colony; and classmen from 1909 to 1914 personified the compatriots of Lafayette who were quartered in University Hall during the American Revolution. Of the student body the Senior Class, that of 1915, in Continental uniforms, typified with fife and drum the "Spirit of '76." The Junior Class, that of 1916, in blue uniforms with the tall shako of the period, symbolized "the Soldiers of the War of 1812." The Sophomores, class of 1917, in white trousers and red stocking-caps, appropriately represented the devil-may-care French sailors who as-

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sisted in the American Revolution. The Freshmen, class of 1918, disguised as Narragansett Indians in red blankets, with copper-colored faces and a feather in the scalplock, gave a fantastic air to the spectacle. "Gentlemen of the Colonial Period" and "Gentlemen of the Early Nineteenth Century," with beaver hats and ruffled shirt fronts, brought the procession to an effective ending. The route of march, upon starting from Lincoln Field, was Manning Street, Hope Street, Young Orchard Avenue, Cooke Street, Waterman Street to Prospect Street, College Street, Benefit Street, Waterman Street, Exchange Place, Dorrance Street, Weybosset Street, Cathedral Square; countermarching, Weybosset Street, Market Square, College Street to the University campus. When passing the City Hall the procession was reviewed by Governor Pothier and Mayor Gainer with other state and city officials. Upon the return of the procession to the campus a band concert was given, and there was a display upon a large screen of stereopticon pictures depicting early scenes and men connected with the college. The event was brought to an appropriate ending by a huge bonfire on Lincoln Field.

Historical Address and the Presentation of Delegates

ON Wednesday forenoon, fourteenth October, at half after ten o'clock, the Historical Address was delivered in the First Baptist Meeting-House by Charles Evans Hughes, LL.D., of the class of 1881, an Associate Justice of the Supreme Court of the United States. After the address the visiting delegates were formally presented to President Faunce and Chancellor Arnold Buffum Chace.

At nine forty-five o'clock the academic procession was formed on the front campus under the direction of the university marshal, Henry Van Amburgh Joslin, of the class of 1867. The visiting delegates, invited guests, and members of the Corporation and Faculty together with the senior classes were in academic costume. Promptly at ten o'clock the procession, with the American Band and the chief marshal and his aids at its head, the band playing the "Commencement March," began its march in reverse order to the meeting-house.

The order of the procession was as follows:

First Division: The Sheriff of Providence County, the President, the Chancellor, the Orator of the Day, the Board of Fellows, the Trustees, the Deans of the University, the Faculty, and other officers of the University.

Second Division: Delegates from institutions in countries other than the United States, Delegates from institutions in the United States.

Third Division: His Excellency the Governor of Rhode Island, the Governor's Staff, the United States

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Senators from Rhode Island, Members of Congress from Rhode Island, his Honor the Lieutenant-Governor of Rhode Island, members of the State Senate, the Speaker of the House, members of the House of Representatives, the District Judge of the United States for the District of Rhode Island, the judges of the Supreme Court, the judges of the Superior Court, other officers of the State of Rhode Island, the Mayor of Providence, the President of the Board of Aldermen, the President of the Common Council, other officers of the City of Providence.

Fourth Division: Diplomats, former officers of instruction in the University, the ministers of churches in Providence, representatives of Alumni Associations, members of visiting committees of the University, other guests.

Fifth Division: The Alumni of the University in the order of their classes, the Senior Class.

Sixth Division: The Dean of the Women's College in Brown University, the Advisory Council of the Women's College, the Alumnae of the University in the order of their classes, the Senior Class of the Women's College.

Upon arriving at the First Baptist Meeting-House the procession halted, opened ranks according to custom, and in the ancient order the President and Chancellor, preceded by the chief marshal with his aids and the Sheriff of Providence County, led the way into the meeting-house. Fairman's Orchestra opened the exercises with the overture to "Tancredi," by Rossini. President Faunce offered prayer, and then introduced Mr. Justice Hughes, whose address follows:

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WE pause with reverent retrospect as this institution of learning completes its third half-century of service. We linger for a moment to reconstruct the past; to fill the familiar scene with the officers and students of other days; to recognize, with grateful appreciation, the continuity of high-minded effort which has made Brown University a vital force in State and Nation. This historic edifice is itself a memorial of almost the entire period. In this place every President—from Manning to Faunce—has stirred ambitious youth by eloquent counsel; and through these aisles—from the year of Independence—has passed the long procession of the sons of Brown. We go still further back for the origin of the college,—to the time when the Seven Years' War had established England's supremacy in the New World; when the Peace of Paris was of yesterday and the Stamp Act of the morrow; when the Republic was not yet in the thought of its founders, and Rhode Island's committee of correspondence, Stephen Hopkins, Daniel Jenckes, and Nicholas Brown,—three of our first Board of Trustees,—were wishing “that some method could be hit upon for collecting the sentiments of each colony, and for uniting and forming the substance of them all into one common defense of the whole.”

At the beginning of the seventh decade of the eighteenth century there were six colleges in the American colonies. Three, Harvard, William and Mary, and Yale, already had long histories; the others, the College of New Jersey, King's (later Columbia), and the University of Pennsylvania, were recent foundations. They had few students, and very slender resources. In curriculum, they were narrow; in the government of students,

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paternal; in inspiration and abiding influence, powerful. To this little group Rhode Island College was added in the year 1764. Naked it came into the educational world; chartered, but without possessions. It had neither the aid of public moneys nor private endowment. But there were enlisted in its behalf earnest leaders of a religious body which was unrepresented in the control of the other colleges, and the new undertaking, with promise of advantage to the prosperous and enlightened colony, engaged the active interest of many of its most influential citizens.

The enterprise was under denominational auspices, but the design was notably liberal. The Baptists, still comparatively few, were rapidly increasing. Steadfastly asserting the direct responsibility of the soul to its Maker, insisting that the state should confine its authority to civil things, and possessing a vital faith which enabled them to triumph over the discouragements of poverty, scorn, and oppression, these champions of liberty of conscience were advancing with growing power to the happy days—as yet unseen—when the cardinal tenet of the poor and despised sectaries should be proclaimed as the essential basis of an enduring republic. But there was a serious need of a change of attitude toward education. Emphasizing religious experience, they had largely neglected letters; and the opposition of men distinguished for their learning had fostered an unfortunate aversion. There was a lamentable lack of well-equipped pastors. The wiser minds among the Baptists were anxious to stimulate educational interest by founding an institution which should make a strong appeal to denominational sentiment, and to provide an opportunity for liberal training with an environment

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undeniably free from all antagonism to their cherished principles, whether in spirit or in instruction. It was in the Philadelphia Association, then representing Baptist churches which were scattered from New York to Virginia, that the establishment of the new college was first proposed. This was in the year 1762; and to the energetic Welshman, Morgan Edwards, pastor of the Philadelphia church, is accorded the honor of having started the movement. Rhode Island was finally chosen as the colony best adapted to the purpose. It was a natural choice, regardful of the liberal sentiment of the colony, the large share of the Baptists in its settlement and development, and the excellent prospect of strong support. To Newport, in the summer of 1763, came James Manning,—who had been graduated at the College of New Jersey the year before,—bearing the Association's proposal. It met with immediate favor, and the charter was granted in the following year. The plan of control was unique. The Corporation of the college was composed of two branches,—“that of the Trustees, and that of the Fellowship;” and, in general, to the validity of all acts “their joint concurrence” was required, except that “conferring the Academical Degrees” was to “belong exclusively to the Fellowship as a learned Faculty.” There were to be twelve Fellows: eight Baptists, and the rest “indifferently of any or all Denominations.” The President was to be a Baptist and one of the Fellows. The Trustees were to be thirty-six in number: twenty-two Baptists, five Friends or Quakers, four Congregationalists, and five Episcopalians. No provision was made for the representation of the Government. The Chancellor of the University was to be chosen by the Corporation from the Trustees, upon their

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nomination, and was to act as the Moderator of that branch.

I refer to these well-known facts to bring into clear relief their true import. These careful provisions were inserted not to make the college a centre of sectarianism,—a fortress of denominational doctrine,—but to insure its freedom; not to gain a narrow partisan advantage, but to maintain a fair and equal chance. At a time when sectarian antagonisms were still unfortunately keen, these Baptists—in the colony where they were most numerous and their influence was strongest—in effect constituted themselves the trustees of the freedom of learning; and in this trusteeship the representatives of the other denominations were invited to assume a definite share. It was the original purpose of the Philadelphia Association, as Isaac Backus, the contemporary historian, tells us, “to erect a college . . . under the chief direction of the Baptists, in which education might be promoted, and superior learning obtained, *free of any sectarian religious tests.*” The enterprise naturally lost nothing of its liberal character in the Rhode Island atmosphere, and the charter reflected the colonial tradition. In its preamble, reciting the aim of the establishment, there is an utter absence of reference to any sectarian or ecclesiastical object, and the purpose is defined to be the securing of benefits to Society “by forming the rising Generation to Virtue, Knowledge, and useful Literature; and thus preserving in the Community a Succession of Men duly qualified for discharging the Offices of Life with Usefulness and Reputation.” Nor was the design left to the chance of its prosperity under this general statement, but in the body of the charter there was set forth this memorable bill of rights:

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“That into this liberal and catholic Institution shall never be admitted any religious Tests: But on the contrary, all the Members hereof shall forever enjoy full, free, absolute, and uninterrupted Liberty of Conscience: And that the Places of Professors, Tutors, and all other Officers, the President alone excepted, shall be free and open for all Denominations of Protestants: And that Youth of all religious Denominations shall and may be freely admitted to the equal Advantages, Emoluments and Honors of the College or University; and shall receive a like, fair, generous, and equal Treatment during their residence therein, they conducting themselves peaceably, and conforming to the Laws and Statutes thereof. And that the public Teaching shall, in general, respect the Sciences; and that the Sectarian Differences of Opinions, shall not make any Part of the public and classical Instruction: Although all religious Controversies may be studied freely, examined and explained by the President, Professors, and Tutors, in a personal, separate and distinct Manner, to the Youth of any or each Denomination: And above all, a constant Regard be paid to, and effectual Care taken of, the Morals of the College.”

It must be remembered that at this time, in the older New England colleges—now noted for their liberality—sectarianism was still powerful. Harvard, whose liberal tendencies disturbed the more conservative, continued to serve the purpose of a theological school, and courses in divinity under a professor of approved orthodoxy were still required. It was in 1784, says President Quincy, that the first step was taken “towards separating, as to the studies, those who intended to make theology a profession” from other students. At Yale

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it was regarded as essential that the student "should be grounded in polemical divinity according to the Assembly's Catechism, Dr. Ames' Medulla, and Cases of Conscience," and that the professors and tutors should give public consent to the Catechism and Confession of Faith. The President and professors of William and Mary, it is said, were required to subscribe to the Thirty-Nine Articles of the Church of England. It is true that the College of New Jersey and King's College were markedly free from narrowness; and that the University of Pennsylvania breathed the broad and humane spirit of Franklin. But there was still ample occasion for the emphatic provision of the Rhode Island charter,—at once a declaration of principle and a protest. It was in no sense the thought of the founders of this college that it should not be the instrument of Christian culture, but while it was undoubtedly the intention that there should be abundant place for the fundamental truths which were received by all denominations, the controversies of sects were banished from its walls. It is the distinctive stamp of the charter of Brown that more comprehensively and explicitly than any college charter that preceded it, it bound the college to permanent catholicity, not only in its prohibition of religious tests but in expressly excluding from the curriculum sectarian instruction, and that it united in a fixed relation the representatives of the four religious denominations then prominent in the community, as the managers of the affairs of the college and as the guarantors of its continued liberality.

During its first sixty-two years, the college had three Presidents, James Manning, Jonathan Maxcy, and Asa Messer. It was the task of the first to lay se-

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curely the foundations of the college during the difficult days of political reconstruction. Chosen to be President in the year 1765,—at the age of twenty-six,—Manning held the office until his death in 1791. Prior to his election he had established a Latin school at Warren, and had become the pastor of the Baptist Church which was formed at that place under his guidance. There, in the parsonage of the church, the first students of the college were received,—President Manning constituting the Faculty. And it was at Warren, in 1769, that the first class was graduated, with seven members. A few thousand dollars constituted the first funds, obtained through hundreds of small contributions in England and Ireland, and in South Carolina and Georgia, in sums ranging from one shilling to several pounds. In the rivalry over the choice of a permanent location, Providence carried the day, and the removal to the present site took place in 1770. Here, on the “high and pleasant hill” which memory loves, was soon erected the “College Edifice” which we know as University Hall. Patterned after Nassau Hall at Princeton, its size demonstrated the abiding faith of the founders in making this generous provision for a college having twenty-one students and a Faculty of two,—the President and a tutor. But the sneers of enemies did not diminish the confidence of friends. The latter was again attested in 1775, the entire population of Providence being then less than four thousand five hundred, in the erection by the Baptist Society of this spacious meeting-house “for the publick Worship of Almighty God, and also for holding Commencements in.” The cost of the college edifice was defrayed by subscriptions, and that of the meeting-house by resort to a lottery. It was in accord

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with the standards of the time thus to appeal to the passion for gains without toil, and in this way “the cheerful assistance and encouragement” of the public in the interest of religion and education was most readily obtained. Just as the collegiate establishment seemed secure in its permanent home, and the number of its students had grown to be over forty, the Revolution threatened its destruction. At the close of the year 1776 the college building was taken for a barracks and hospital for the American army, and when, in 1780, it ceased to be needed for this purpose, it was at once seized for use as a hospital for the French troops. The building was released in a wretched condition in 1782. During these years, the college exercises were necessarily suspended; but they were resumed at the earliest opportunity. Starting again, with twelve students, in 1783, the college steadily grew until in 1790, President Manning’s last year, there were about seventy in attendance and twenty-two were graduated. We cannot overestimate the value of the fidelity of the members of the Corporation during this period of struggle and distress, but to Manning must be given the credit for the energy, tact, and public spirit which inspired coöperation. A forceful preacher, talented instructor, and skilful administrator,—imposing in presence and gracious in manner,—a man of piety and common sense, he won for the institution a sure place in the public esteem.

Maxcy and Messer, the second and third Presidents of the college, were the fruits of its own culture. Both were pupils of Manning. Maxcy had been a tutor since his graduation in 1787;—“our youngest tutor” and a “youth of genius,” said Manning. He was only twenty-four when he took the president’s chair, but his rare

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gifts were soon appreciated. While not so virile as Manning, he was more imaginative, more delicate in his perceptions, and had a wider range of learning. A graceful speaker, and the possessor of unusual aptitude for teaching, he heightened the reputation of the college during the ten years of his administration. Going from Rhode Island to Union College, and thence to South Carolina College, he enjoyed the distinction of serving in three presidencies with eminent success. His successor, Asa Messer, of the class of 1790, had been a tutor in the college for five years, and a professor for six years. He was of marked individuality, vigorous, unpolitical, sagacious; and for twenty-four years, until 1826, the college had the benefit of his leadership. It was early in Messer's time, in 1804, that the name was changed to Brown University, in honor of Nicholas Brown, of the class of 1786, on his giving \$5000 to found a professorship of Oratory and Belles-Lettres. His father, Nicholas Brown, had been a member of the Board of Trustees for the twenty-six years following its organization, and he himself was in the midst of a service (begun in 1791) which was to cover a period of fifty years,—thirty-four as Trustee and sixteen as Fellow. It was also during Messer's administration, in 1811, that a medical school was established; it continued until 1828, having eighty-seven graduates, among whom were a considerable number enjoying careers of high distinction. As the student body steadily became larger,—there were 152 in 1821, exclusive of those in the medical school,—another dormitory was needed; and, in 1822, Nicholas Brown erected Hope College, which was named in honor of Mrs. Hope Ives, Mr. Brown's sister. University Hall, which hitherto had embraced

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chapel, offices, library, recitation rooms, dormitory, and commons, now shared with "Hope" some of its uses. But while the college rejoiced in two buildings, besides the president's house, its productive funds at the close of President Messer's administration were only slightly in excess of \$30,000. This need not surprise us. It was still the day of small things, financially, in great colleges. It has been estimated that the productive funds of all the colleges in America at the beginning of the nineteenth century amounted to less than \$500,000. It was a time when students almost paid for their education. Yet the tuition fees at Brown were small,—\$20 a year—they had formerly been as low as \$16,—and room rent was only \$4 a year, with library fees of like amount.

In its discipline—aside from the matter of theological instruction—the college could not fail to follow in the main the traditions established for American colleges by Harvard and Yale. Two of the original Board of Fellows were graduates of the former, and one of the latter. A more direct influence was exerted by the College of New Jersey, the *Alma Mater* of Manning, and of David Howell, the first tutor. Not only is there a remarkable correspondence in the incidents of the early history of the two colleges, but the laws and customs of Brown were taken largely from those of Princeton, even, we are told, "to the peculiar stamp of the foot by the visiting officer at the door of a student's room, which no student was allowed to counterfeit." While the early discipline was narrow, it had a marked effectiveness, as is shown in the record of the graduates. Under these three Presidents, 1085 were admitted to the degree of Bachelor of Arts. Sixty-eight became

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Baptist preachers; among those were eight college presidents, Jonathan Maxcy, Asa Messer, Barnas Sears, and Alexis Caswell, of Brown; Jeremiah Chaplin, Rufus Babcock, and Eliphaz Fay, of Waterville; and Jonathan Going, of Granville; and the list includes the revered names of William Rogers, pastor and educator, David Benedict, historian of the Baptists, and Adoniram Judson, the dauntless hero of Christian missions. The Baptist denomination had thus been invigorated by men trained in these halls, and its influence had been strengthened by the prestige of its representatives in education. But this denominational advantage had not been gained at the expense of the institution's catholicity. During the period mentioned, a far larger number of graduates—as was to be expected in view of the relative strength of the denominations of the time—entered the ministry of other churches. One hundred and fifty-one became Congregational ministers, among them being Willard Preston, President of the University of Vermont, Enoch Pond, President of Bangor Theological Seminary, and Edwards A. Park, for forty-five years in active service as professor at Andover. Twenty-nine took orders in the Episcopal Church, including Jasper Adams, President of the College of Charleston and of Hobart College, Benjamin Bosworth Smith, Bishop of Kentucky, and George Burgess, Bishop of Maine. In addition, there were Wilbur Fisk, the eminent Methodist, President of Wesleyan University, and fourteen Unitarian ministers.

Nearly three-fourths of the graduates of this period entered other fields of activity, and in their lives of varied service to the community was strikingly fulfilled the broad purpose expressed in the charter. Here were

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trained state executives, legislators, judges, lawyers, editors, teachers, physicians, and successful merchants with a horizon beyond the counting-room. Rhode Island received a large share in this benefit. From the outset she gave many of her best men to the work of the Corporation. The first Chancellor was the patriot, Stephen Hopkins, then Governor of the colony, and associated with him on the Board of Trustees were Samuel Ward, his distinguished rival, Josias Lyndon and Joseph Wanton, Governors to be, and others eminent in the community. On the first Board of Fellows were Joshua Babcock, several times Chief Justice, and Thomas Eyres; and continuously thereafter on both boards were men of high distinction in the state. It was natural that the college should make a rich return to Rhode Island. In the early years of which we are speaking, we find among the graduates nine United States Senators from this state: Theodore Foster, James Burrill, James Fenner, Jeremiah Brown Howell, William Hunter, Nathan Fellows Dixon, Philip Allen, John B. Francis, and John H. Clarke. The stalwart James Fenner—"Old Durham," as he was called—was repeatedly elected Governor of the state; and Philip Allen, John B. Francis, and Charles Jackson also held that office. Most notable was the contribution to the bar and bench. In the first class was graduated James Mitchell Varnum, one of the most distinguished lawyers of his day. It was Varnum who made the argument for the defense in the famous case of *Trevett v. Weeden*—tried before the Superior Court of Rhode Island in the year prior to the meeting of the Federal Convention—in which, denouncing an act of the General Assembly as unconstitutional, he forcibly set forth the grounds upon which

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the judiciary should refuse to give effect to legislation contravening the fundamental law and thus transcending the assigned limit of legislative power. We are told by Chief Justice Thomas Durfee that the “generation after Varnum ushered in the golden age of forensic oratory for Rhode Island;” he mentions Burges, Burrill, Robbins, Hunter, Whipple, and Atwell. All of these were sons of Brown, save Robbins, and he—a graduate of Yale—was Brown’s third tutor. Burges and Burrill were also Chief Justices of the Supreme Court of the state, and other graduates in this early period who held that office were Thomas Arnold, James Fenner, Samuel Eddy, Job Durfee, Richard W. Greene, William R. Staples, Samuel Ames, and George A. Brayton. Many others served in Congress or in the state legislature. But the fruitage of the college work was by no means for Rhode Island alone. There were Andrew Pickens, Governor of South Carolina; Marcus Morton, Governor of Massachusetts; Jared W. Williams, Governor of New Hampshire; and James Tallmadge, orator and statesman of New York. Dwight Foster and John Holmes represented Massachusetts, and John Ruggles represented Maine, in the United States Senate. There were Chief Justices Jabez Bowen, of Georgia, Ezekiel Whitman, of Maine, and Asa Aldis, of Vermont; and Associate Justices Theron Metcalf and Charles E. Forbes, of Massachusetts. In legal literature Joseph K. Angell and Samuel Ames won high place. In the broad fields of international law and diplomacy, there were Jonathan Russell, of the class of 1791, one of the Commissioners who negotiated the Treaty of Ghent; Henry Wheaton, of the class of 1802, authority on international law; and William L. Marcy, of the class of 1808, Jus-

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tice of the Supreme Court of New York, United States Senator, Governor, Secretary of War, and most distinguished as Secretary of State. And in the forefront of those who have given their lives in intelligent endeavor, as well as in unselfish devotion, we must place Horace Mann, of the class of 1819, who, vindicating the principle that "the property of the commonwealth is pledged for the education of all of its youth," securely established the standards of efficient public instruction, and Samuel Gridley Howe, of the class of 1821, one of the most illustrious knights of American philanthropy.

Such is the record of this initial period. While I thus mention the names of some of the more renowned, with emphatic recognition of their achievements, it must not be forgotten that the college is honored not simply in the few but in the many,—in the hundreds of those who in less prominent, but still important, places have brought to the intimate relations of a responsive people the stimulating influence of disciplined minds. The old-fashioned college was a place for study,—where intellectual interests and ideals were ever kept foremost; and the manifold activities of a later day, many of them wholesome and some distracting, were yet unknown. We note in the early laws at Brown that the student hours between the fall and spring vacations were "from morning prayers one hour before breakfast, and from 9 o'clock a.m. until 12 o'clock; from 2 o'clock p.m. until sunset; and from 7 until 9 o'clock in the evening;"—requirements which the college officers were supposed to enforce by personal supervision. The Faculty was small, most of the instruction being given by the President, one or two resident professors, and a couple of tutors. In the restricted environment of the academic

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family lay not only the danger of a lifeless routine, but also precious opportunities for the inspiring influence of rare spirits, whether teachers or students. The importance of the tutor's work should not be overlooked; and we may apply to the tutors of Brown what was said by Chancellor Kent as to those of Yale: "The tutors in every period of the College history have been very efficient instructors, and though many of them have been, at the time, to 'Fortune and to Fame unknown,' yet it is certain that the College has been much indebted for the elevation of the standard of moral sentiment, for the cultivation of correct taste, and for the formation of some of the most illustrious of its pupils, to the diligent, steady, painful and unobtrusive counsel and efforts of that meritorious class of teachers." Brown's first tutor, —and first professor after Manning,—the distinguished David Howell, became a member of the Continental Congress, Judge of the Superior Court of Rhode Island, and for many years was a Federal judge. Ashur Robbins, the third tutor, long served as United States Senator; and in addition to Maxcy and Messer, we find in the list of early tutors the names of Jeremiah Chaplin, Calvin Park, for twenty-one years professor at Brown, Solomon Peck, professor at Amherst, Jasper Adams, and Horace Mann. We must also not fail to consider the use, made by students of initiative and ambition, of the opportunities for collateral reading. It was in these self-directed efforts that the brightest minds of other days largely found their substitute for the advantages of the modern curriculum. In wide reading, suited to their individual taste, and prosecuted with the zeal of a discoverer, the leaders of the future not infrequently had their intellectual awakening. There was scant regard

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paid to History and the Law of Nations when Henry Wheaton studied here. But one of his classmates thus described his early labors: "To be able to construe and parse Virgil, Cicero, Horace, and a little of the Greek Testament seemed to be the main object of most of the college students of that period. Not so with young Wheaton. Though he did not positively neglect these tasks, yet his intense passion for historical and general knowledge seemed to absorb all the other objects and purposes of life. It manifested itself at an early period of his collegiate course." Ancient and modern historians "were read and re-read with the same intense interest that ordinary readers bestow upon the historic novels of Scott and Cooper. France and her history, the people of France and their struggles for republican freedom, were subjects which he so frequently discussed while in college that he was usually called 'citizen' Wheaton. . . . He instinctively launched out upon the great ocean of thought." There was also from the outset especially effective work in the training of public speakers, which was reinforced by the voluntary exercises of student societies—the Philermenian and United Brothers; and from 1815 to 1828 Rhode Island's popular orator, statesman, and jurist, Tristam Burges, was professor of oratory.

With the close of President Messer's administration, we come to a turning-point in the college history. It was a time of quickening in American colleges, and it was the good fortune of Brown during the next twenty-eight years—from 1827 to 1855—to have the forceful leadership of Francis Wayland, one of the great prophets of the new era in American education. The curriculum here, as in other colleges, was ill-adapted

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to the demands of an expanding national life. Even in the classics it had a narrow range, and in the modern languages, English literature, history, economics, and especially in the sciences, it was sadly deficient. Said Professor Tyler, of Amherst, who was graduated at that college in 1830: "Greek, Latin and Mathematics, six times a week, with a little natural philosophy at the end, and perhaps a little rhetoric and logic in the middle, was the curriculum for the first three years, and mental and moral philosophy, with a sprinkling of theology and political economy, was the course for the fourth year. . . . Chemistry, Mineralogy, Geology, Zoölogy, Palaeontology and other ologies had not yet begun to distract the minds of students; and laboratories, museums, cabinets, collections of natural history, were to be the growth of the next half century." There were some differences in arrangement and detail in the various institutions, but the general features of the curriculum were similar. It should be said that chemistry had been taught in the existing medical schools, and that in the latter part of the eighteenth century, and at the beginning of the nineteenth, it found a place in the courses of collegiate instruction; but such laboratories as existed were absurdly inadequate. The study of the other sciences came in gradually, with feeble beginnings. At the end of the second decade of the nineteenth century, economics found a place in the course, and history received a larger share of attention. German was introduced into the Harvard curriculum in 1825.

At Brown, the courses of instruction had been somewhat increased under President Messer, and among those of the senior year we find Burlamaqui, the

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Federalist, and Vattel. Instruction in chemistry had been provided in connection with the establishment of the medical school. Under Wayland, the classical and mathematical studies were enlarged; there were courses not only in chemistry, but in mechanics, astronomy, animal and vegetable physiology, pneumatics, hydrostatics, and geology; and instruction was given in junior and senior years in modern languages and political economy. It was also in the earlier portion of Wayland's administration that a careful effort was made to meet the needs of special students,—an arrangement which developed into an English and Scientific course adapted to a residence of either one or two years. There were great improvements in other directions. On his accession Wayland found the philosophical apparatus to be "almost worthless," save "as a collection of antiquarian specimens," and the library, as he described it, consisted of books "old, few and miscellaneous—such, in general, as had been gleaned by solicitation from private libraries, where they were considered as of no value." The apparatus was replaced through the benevolence of Nicholas Brown and Thomas P. Ives by new equipment which was "adapted to all the purposes of illustration;" and a permanent fund was raised through which an excellent library was built up. It was in 1834, to accommodate the library and the chapel, that Nicholas Brown gave Manning Hall. Seven years after, in order to provide for specimens, lecture rooms, and laboratory, Rhode Island Hall was erected. At the same time there was built a new house for the President at the northwest corner of Prospect and College Streets; and there for the next sixty years authority had its official residence

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and students kept a watchful eye upon the movements of its occupants. Toward the two buildings last named, Mr. Brown gave \$10,000, and a similar amount was subscribed by the citizens of Providence and its vicinity. Soon after, the career of this broad-minded merchant and eminent patron of the University came to its close. His total gifts, including his bequests, amounted to \$160,000, but more important than this total, impressive indeed in those days, was the timeliness of his benefactions and the example thus set to other friends of the college, both in this community and elsewhere.

The resident Faculty was increased, so that in the latter part of the thirties there were, in addition to the President, six professors and three tutors. The work of Professors William Giles Goddard and Romeo Elton, who had been graduated at Brown under Messer, had begun near the close of his administration; and in the early years of Wayland they were joined by Alexis Caswell, George Ide Chace, William Gammell, and Horatio B. Hackett, forming a most distinguished company. After Goddard and Elton had retired, James Robinson Boise and John Larkin Lincoln became professors. Chace, Gammell, Boise, and Lincoln were graduated under Wayland, and had already been tutors in the college; and there were other tutors between 1830 and 1850, also sons of Brown, whose abilities and character won for them noted careers: George Burgess—already named, of Messer's last class—and the following, who were students of Wayland's time: Mark Antony De Wolfe Howe, Bishop of Central Pennsylvania, James Tift Champlin, President of Waterville College, Arthur Savage Train, professor at Newton, Nathan Bishop, one of the most influential laymen in the Baptist denomina-

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tion, Charles Smith Bradley, Chief Justice of the Rhode Island Supreme Court and later Professor of Jurisprudence at Harvard, Thomas Allen Jenckes, for many years a member of Congress, and Henry S. Frieze, who, with Professor Boise, long adorned the faculty of the University of Michigan. Could any college be more fortunate than to have a Wayland for its president and such instructors?

But to Wayland's prophetic eye the educational scheme of the time appeared far from satisfactory. He had the vision of democracy and of its educational as well as its spiritual needs. He had little patience with the fetters of the old curriculum, and was not content with such advance as had been made in enlarging the scope of college work. The permanent funds in 1849 remained substantially what they had been in 1827. The number of students entering the college, which had increased until 1835, had fallen off in later years, and he believed that radical action was necessary. His convictions had been ripened not only by the study of collegiate conditions in America, but by personal examination of methods in England. To the support of liberal ideals he brought the force of his dominating personality; and in 1849, in an intense desire to bring about a change, he resigned the presidency. The Corporation protested; and the resignation was withdrawn upon the appointment of a committee, as the chairman of which he submitted his epoch-making report of 1850. He reviewed the demands of the new era. "Lands were to be surveyed, roads to be constructed, ships to be built and navigated, soils of every kind, and under every variety of climate, were to be cultivated, manufactures were to be established, which must soon come into competition

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with those of more advanced nations, and, in a word, all the means which science has provided to aid the progress of civilization must be employed, if this youthful republic would place itself abreast of the empires of Europe. . . . What could Virgil and Horace and Homer and Demosthenes, with a little mathematics and natural philosophy, do toward developing the untold resources of this continent?" The pith of it was that the American college had failed to meet the wants of the community, and had been proceeding ill-advisedly in seeking to meet the new demands by crowding a fixed term of four years with a large number of studies of which only a smattering could be obtained. His conclusions were in substance as follows: That the system of having a fixed term must be abandoned; that every student should be allowed within certain limits to carry on a greater or less number of courses, as he might choose; that the time allowed to each course should be determined by its nature; that the various courses should be so arranged that, so far as practicable, "every student might study what he chose, all that he chose, and nothing but what he chose," but that the Faculty, at the request of parents or guardians, should have authority to assign particular studies; that every course once commenced should be continued to completion; that no student should be admitted as a candidate for a degree unless he had honorably sustained his examination in such studies as might be ordained by the Corporation, but that no one should be required to proceed to a degree unless he chose, every student being entitled to a certificate of his proficiency.

A variety of courses were suggested, and it was recommended that the system of instruction should be

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modified and extended in the manner indicated, as soon as \$125,000 should be added to the University funds. The money was raised, and the "new system" was introduced. The courses, in addition to subjects previously taught, embraced didactics, civil engineering, the application of chemistry to the arts, and the study of agriculture. The last-named course, however, was not given. The degree of Bachelor of Philosophy was offered, and both this degree and that of Bachelor of Arts could be had at the end of three years, while a course which could be completed in four years led to the degree of Master of Arts. In each course for a degree there was some opportunity—although not a wide one—for the selection of subjects. The number of students rose: there were 283 in 1853-54, but there was a considerable reduction in later years. The practical courses were not as popular as it had been supposed they would be. Few students chose them, and the degree of Bachelor of Philosophy was not much in demand. It became clear that the repute of the University was being endangered by the low standard of scholarship required for the degrees of A.M. and A.B.; and soon after President Wayland's retirement in 1855, the former was restored to the position it had formerly held and four years were required for the degree of Bachelor of Arts. But, despite some disappointments which attended the introduction of the new system, a principle was involved which could not fail to have extended application in the development of our educational methods, and its emphatic indorsement by Wayland has had a permanent influence. Plainly it was not Wayland's intention to dispense with strict discipline. An indefatigable worker, he desired to inculcate habits of

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thoroughness, and to enrich as well as to extend the courses of instruction. At the very beginning of his administration he had insisted that the officers should "be actual residents within the walls of the college" in order to insure proper supervision; and text-books, except in the languages, were not allowed in the recitation rooms. His intense desire was to increase the service of the institution to the community, and almost his last words—at the one hundredth anniversary of the college—expressed this thought: "I hope that you, gentlemen, may see these views familiar as household words to the whole civilized world, so that every seminary of higher education shall scatter broadcast, over the whole community, over every rank and every class, over every profession and every occupation in life, the benefits of knowledge and the blessings of religion."

Wayland's keen and vigorous intellect, his strength of will, his tremendous energy, his profound religious convictions, the constant display of his masterfulness, left a lasting mark upon the character of his pupils. There was undoubtedly an imperiousness, which at times kindled opposition; but there was also the inevitable response of youth to the quickening of the master mind. Approximately one-third of the graduates under Wayland entered the ministry,—a larger proportion, I believe, than at any other period in the college history,—and there was an especially striking contribution to education. I may mention, in addition to those already named, Ezekiel Gilman Robinson, the seventh president of Brown, and Samuel Stillman Greene, Albert Harkness, Robinson Potter Dunn, John W. P. Jenks, and Jeremiah Lewis Diman, of the Brown Faculty; Ebenezer Dodge, President of Colgate; Heman Lin-

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coln, professor at Newton; Henry G. Weston, President of Crozer; Francis Wayland, Dean of the Yale Law School; James P. Boyce, President of the Southern Baptist Theological Seminary; George Park Fisher, professor in the Yale Divinity School; James Burrill Angell, President of the University of Michigan, who for eight years was a professor at Brown; James O. Murray, Dean of Princeton College; Edward H. Magill, President of Swarthmore; Alexander Burgess, Bishop of Quincy; and George Dana Boardman, preacher and writer. There were Governors John Henry Clifford, of Massachusetts; Samuel Coney, of Maine; Elisha Dyer, Henry B. Anthony, and Augustus O. Bourn, of Rhode Island; and Pendleton Murrah, of Texas. Henry B. Anthony sat in the United States Senate for twenty-five years, and other graduates of Wayland's time in that body were Lafayette S. Foster, of Connecticut, and Samuel Greene Arnold, of Rhode Island,—the historian of the state. There were Chief Justices Marcus Morton, of Massachusetts, Franklin J. Dickman, of Ohio, and Thomas Durfee, of Rhode Island. And to this partial roll of distinction may be added Benjamin F. Thomas, Associate Justice of the Supreme Judicial Court of Massachusetts; Samuel Sullivan Cox, for twenty-two years in the United States House of Representatives; William Goddard, Trustee of Brown for fifty years and its Chancellor for nineteen years; Rowland Hazard, Trustee for fourteen years, and Fellow for nine years; Edward L. Pierce, the biographer of Charles Sumner; and Alexander Lyman Holley, engineer.

Following the administration of Wayland, the presidencies of Barnas Sears (1855-1867) and Alexis Caswell (1868-1872) were marked by substantial prog-

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ress. President Sears was a man of deep learning, and his executive ability had been tested by his work as Horace Mann's successor in the Massachusetts Board of Education. It was a period of necessary adjustments at Brown, in order to maintain suitable standards and at the same time to continue the offers of practical courses. Then there arose the sad and serious disturbances of the Civil War. Brown, like other colleges, gave of her best to the support of the Union; and students and graduates enlisted in large numbers. Despite the strain of the struggle, President Sears secured a large increase in productive funds; and with the further gain under President Caswell—whose brief administration crowned forty years of service as professor—these funds reached a total of over \$600,000. The early part of this period will ever be memorable in our annals as the time when there went forth from these halls Richard Olney, of the class of 1856, and John Hay, of the class of 1858,—two great Secretaries of State. Among other graduates under President Sears—if I may venture a selection from so many eminent names—were Nathaniel P. Hill, of the class of 1856, teacher at Brown and United States Senator from Colorado; Robert Hale Ives Goddard, of 1858, who for twenty-one years has been a member of the Board of Fellows; William Williams Keen, of 1859, eminent in surgery, for twenty-two years a Trustee, and nineteen years a Fellow; Henry Kirke Porter, of 1860, Fellow for fifteen years; Arnold Buffum Chace, of 1866, Trustee for thirty-eight years and our present Chancellor; and Robert H. Thurston, of 1859, and Elmer L. Corthell, of 1867, distinguished in engineering. The class of 1861 gave to Rhode Island three Chief Justices in

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Charles Matteson, John Henry Stiness, and William Wilberforce Douglas. Charles W. Lippitt, who became Governor, was graduated in 1865, and Nathan Fellows Dixon, who went to the United States Senate, was in the class of 1869. From the classes of 1860 to 1865 there entered the ministry Adoniram Judson Gordon, Wayland Hoyt, Henry Sweetser Burrage, Josiah N. Cushing, and Edward Judson. To the Brown Faculty came Timothy Whiting Bancroft, of the class of 1859; Benjamin F. Clarke and John Howard Appleton, of 1863; William Whitman Bailey, of 1864; and William Carey Poland, of 1868. And the class of 1870 gave to the University Alonzo Williams, Nathaniel F. Davis, Wilfred H. Munro, and Elisha Benjamin Andrews.

When Brown had completed one hundred years, her graduates—excluding those holding advanced and honorary degrees—numbered 2184. They now number 6843. At the Centennial Anniversary, President Sears thus reviewed the past: “The number of the Faculty, consisting, at first, of but one or two, has increased to ten. Instead of the one college edifice of the days of Manning and of Maxcy, we have five. The Library of five hundred miscellaneous books . . . has grown to thirty thousand choice volumes in the best of order.” Now, there are 109 on the teaching and administrative staff; the college buildings, instead of being five—or six, including the President’s house,—are thirty; and the library of 30,000 volumes in President Sears’s day has become—with its many special collections—a library of 210,000, exclusive of the John Carter Brown Library, which has 25,000 volumes.

This extraordinary growth is familiar to us all; it has taken place under the eyes of those still in the strength

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of middle life. For the most part, it is the gain of the past twenty-five years. But before that, there were seventeen years under President Robinson (1872-1889) of earnest, driving effort, when needs were clearly defined and important advances were made. I cannot speak of the teachers of this period without expressing a profound sense of personal obligation. President Robinson himself—majestic and severe—seemed to incarnate the moral law. It matters little what system of philosophy he favored; the permanent lesson that he taught was the obligation of manhood. He despised cant and hated sham. He shook youth out of carelessness and indifference into a realization of individual responsibility and power; and the student went forth from his instruction with a new birth of purpose and courage, listening to the inner voice:

*“When Duty whispers low, Thou must,
The youth replies, I can.”*

Professor Diman was fascinating in his exhibition of intellectual mastery. His unusual acumen, lucidity, candor, and breadth of vision, his rhetorical skill, which gained its effects without sacrifice of accuracy or sincerity,—his native dignity, and entire freedom from eccentricity and affectation,—made him a prince of teachers. One was not left in a state of idle admiration,—as a spectator of a brilliant performance,—but was stimulated to the highest pitch of effort, and heroic endeavors in individual research supplemented the attractive labors of the class-room. Lincoln and Harkness, the great exponents of the classics,—it is difficult to think of Brown without them,—were in the full maturity of their powers. Who can forget the gracious personality

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and unflagging interest of Harkness; or the winning smile which illuminated the face of Lincoln, whose rare spirit admitted us to the most delightful fellowship, as with keen analysis and exquisite sensibility he opened to us the treasures of classic literature. I wish that I might speak with particularity of others; but it must suffice to say that during the Robinson administration, an exceptionally able group of teachers laid the foundations for the broader work in which the college was to engage in the coming years. When vacancies occurred, men of power were appointed to fill them. Courses of instruction and opportunities for scientific work were largely extended; six professorships and two assistant professorships were created. Standards were raised; the range of electives was increased; graduate work was encouraged and began to assume importance. The physical equipment was much improved. The benevolence of friends gave to the University a new library building, Slater Hall, and Sayles Hall, which were completed, in swift succession, between the years 1878 and 1881. University Hall was renovated; and before the end of Robinson's time, Wilson Hall was in the course of erection, the Lyman gift had been received, and the Ladd Astronomical Observatory had been offered. Strong and progressive as was this administration, the number of students at its close, in 1889, was only 268. The number in attendance last year was 976. As many have been graduated with the first degree, in the past twenty-five years, as in the preceding one hundred and twenty-five years.

Following President Robinson, there came to the leadership of the University a man of extraordinary force and popularity. No president or teacher at Brown

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has ever had greater power over young men than had President Andrews; they made instant response to the appeal of his commanding virility. Numbers grew apace; and each year showed a remarkable gain, until, in the year 1896-97, there were 914 students taking the regular examinations of the University, and there were enrolled 90 instructors and other officers. In the succeeding year, the last under President Andrews, there was a decrease in the number of students, but the total still reached 866. Of these, 101 were graduate students, and 149 were undergraduate women,—students in the Women's College, which had been established in 1891, and for which Pembroke Hall had been provided in 1897. This sudden growth was a tremendous strain upon the facilities of the University. Early in the administration of President Andrews, the new physics laboratory (Wilson Hall) was completed; the Lyman Gymnasium and the Ladd Observatory were built; and Hope College was improved. A few years later, Maxcy Hall provided additional dormitory accommodations. There had been a notable enlargement of the curriculum, and of the teaching staff, which had brought to Brown new men of first-rate ability; and the strength of the departments of instruction matched the remarkable growth in numbers. But there had been little addition to the endowment. It had grown to nearly a million dollars under President Robinson, and the gain under President Andrews brought the University funds to only a little over \$1,125,000. The increased income from tuition fees did not meet the added expenses; the teaching staff was inadequately paid; and an extension of the University plant and a greatly enlarged endowment were imperatively needed.

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Within the past fifteen years, under President Faunce, these wants have in large measure been supplied. The urgent call for aid met with an early and generous response. In 1900, the endowment gained a million dollars, and another million in 1901,—which included the John Carter Brown Library Fund. In 1912, a third million was contributed to the University funds; these now amount to \$4,466,243.92—the increase during the present administration being almost three times the total endowment secured in the one hundred and thirty-five previous years of the University life. The Administration Building; Rockefeller Hall; the Engineering Building; Caswell Hall; the Colgate Hoyt swimming pool; the improvement of University Hall; the gymnasium of the Women's College, and Miller Hall, its residence building; the Marston Field House, erected on Andrews Field, are all gifts and additions of recent years meeting important needs. The John Carter Brown Library building houses a collection of inestimable value to the students of American history. Three years ago, the completion of the John Hay Library gave us one of the most attractive and well-appointed library buildings in the country,—a lasting memorial to one of America's greatest statesmen. During this period, the campus has been adorned by the erection of the Van Wickle Gates, the Carrie Tower, and other memorial structures. The work of improvement still continues, and at this moment the new Arnold Biological Laboratory is in course of construction. These advances evidence sagacious leadership, the earnest coöperation of the members of the Corporation, the deep interest of the alumni, and the generosity of many friends.

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Courses of instruction have been multiplied until there are twenty-six main groups with 576 subdivisions, including increased provision for advanced and graduate work. The quality of the teaching of the Faculty, I believe, has never been better; and it is particularly gratifying to be able to record the fact that provision has been made for protecting the future of our teachers by a pension system established by Brown out of her own resources. The Women's College has been most successful. As was said by President Faunce in his report of 1912: "Our Women's College has the same Faculty, the same courses of study for a degree, the same examinations, the same diploma, as our men's college. But its hall of residence and its class-rooms are on a separate campus, its instruction has a distinct quality due to the separate environment, and its student organizations and publications and its entire social life are separately organized." In this manner has been solved the problem "of providing coördinate instruction;" while "in the graduate department at Brown as at every American University, men and women meet in the same class-rooms and under the same conditions."

*"Ill fits the abstemious Muse a crown to weave
For living brows; ill fits them to receive."*

The tribute which friendship and esteem would prompt must wait the more appropriate utterance of later anniversaries, when the work of the present President and Professors of Brown will find its fitting recognition. Nor is it possible to describe, even briefly, within the limits imposed by this occasion, the countless events of interest in our history, the origin and survival of college customs, the development of athletics, the growth

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of student societies, and the varied activities of the student body. It is fortunate that this anniversary is made memorable by the publication of an impartial and comprehensive History portraying the inner life of the University during its one hundred and fifty years.

Brown, with fresh vigor and newly equipped, faces the widening opportunities of the twentieth century, alert and confident. It has been, and must remain, democratic. Probably nowhere are social standards so just as in American universities. Snobbery has no place at Brown. The young man who is working his way through college takes his place to-day, as in earlier times, by the side of his classmates who have the apparent advantages of fortune, and both are esteemed for what they are and for what they can do, and not for what they have. American youth is wholesome, but it is no small part of the duty of the college to maintain the standards of true worth which have made the college in so large a measure the nursery of the nation's strength. This is no place for luxurious idling. We are not desirous of supporting a social club for young Philistines. It is gratifying that college halls are crowded, and that American social life is permeated, perhaps as never before, by the influences of university associations. But in this time of softer living, when we are exposed to the reactions of prosperity, and when agreeable diversions are multiplied, we must be solicitous to preserve the ancient altars, and to insure the continued dominance of intellectual and spiritual interests.

Brown has been, and must remain, liberal and non-sectarian in its training. Happily, we have witnessed the end of the old sectarian antagonisms; but we must ever be on our guard in this country against the recrudes-

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cence of bigotry. We shall always have reason to take pride in the part this college has had in the emancipation of higher education; in promoting "perfect freedom in religious concernments," while at the same time conserving the opportunities for religious culture. We must never lose the ideals of Wayland with respect to the breadth of the service of higher institutions of learning, or fail to remember that the University exists for the community and not the community for the University; and that the constant endeavor should be made to adjust the one more perfectly to the needs of the other. The roots of Brown are struck deep in Rhode Island soil. It is not a state institution; it does not derive support from the state, nor is it directed by the state. But it has ever had a most intimate relation to the life of the people of Rhode Island; about it cluster the memories of statesmen and philanthropists—of educators and of men of affairs—whose lives have largely made the history of both state and University. May we not expect that in the future, in the enlarged service of the University,—in research, in opportunities for scientific and technical training, in the ministry of liberal culture, in bringing expert assistance to the expanding work of governmental administration,—there will be peculiar benefits to Rhode Island, thus making this institution, through a wise adjustment and coördination, the fitting crown of the educational activities of a prosperous people.

But Rhode Island rejoices that the University is not parochial. Its roots are here, but—as with other universities—its leaves are for the healing of the nation. Its interests are national, and throughout the land its graduates to-day are singing its praises and exhibiting

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the results of its training. Wheeler at the University of California, Horr at Newton, Mary E. Woolley at Mount Holyoke, Meiklejohn at Amherst, and—now—Bumpus at Tufts illustrate the range of its influence. We need have no misgiving as to the continuance of this broad service, with ever-increasing power, if we can conserve the sources of its vigorous life. Let us not forget that with the multiplication of facts to be taught, with the extension of facilities for investigation and experiment, with the enlarged provision of laboratories, shops, and libraries, the greatest of all resources must still be found in teachers of vision and inspiration, who, while eminent as specialists, in their simple living, strength of purpose, and obedience to the higher call, open the eyes of youth to the vision of what is best and enduring.

May great spirits continue to irradiate her work, and may even larger blessings than those of the past we gratefully review fill the coming years of old Brown! We cannot repay our debt to our Mother,—cherishing and beloved,—but we can remember our obligation, and by devotion to her interest we can aid in the fulfillment of our wish for her prosperity. Let the sons and daughters of Brown continue to attest their loyalty, and her future is secure.

Presentation of Delegates

UPON the conclusion of the Historical Address, the delegates from institutions of learning were presented to the President and the Chancellor by Professor William MacDonald, George L. Littlefield Professor of American History. Professor MacDonald was assisted in the presentation by Professors Potter, Benedict, Huntington, and Dunning. During the exercises the orchestra played the "Salut d'Amour," by Elgar, and the "Processional," by Kretschmer. Many of the delegates brought congratulatory addresses from the institutions represented by them, which they handed to President Faunce as they were presented to him. The list of delegates from institutions in foreign countries was as follows:

THE UNIVERSITY OF OXFORD, the Rt. Rev. Edward Melville Parker, Bishop of New Hampshire.

THE UNIVERSITY OF CAMBRIDGE, the Ven. Archdeacon William Cunningham, Trinity College, and Professor Frank Morley, Johns Hopkins University.

THE UNIVERSITY OF GLASGOW, Professor Norman Kemp Smith, Princeton University.

THE UNIVERSITY OF EDINBURGH, Principal William Peterson, McGill University.

THE ROYAL FREDERICK'S UNIVERSITY, CHRISTIANIA, NORWAY, Professor N. Wille.

THE UNIVERSITY OF LONDON, Dr. Michael Francis O'Reilly, Manhattan College.

THE UNIVERSITY OF DURHAM, Professor Reinhold Frederich Alfred Hoernlé, Armstrong College, Newcastle-on-Tyne.

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UNIVERSITY OF MANCHESTER, Professor John William Cunliffe, Columbia University.

THE UNIVERSITY OF NEW ZEALAND, President Richard Cockburn Maclaurin, Massachusetts Institute of Technology.

THE UNIVERSITY OF WALES, Principal Sir Harry R. Reichel, University College of North Wales.

The list of delegates from institutions in the United States was as follows:

HARVARD UNIVERSITY, President Abbott Lawrence Lowell, Professor Frank William Taussig, and Francis Rawle, Esq.

COLLEGE OF WILLIAM AND MARY, President Lyon Gardiner Tyler.

YALE UNIVERSITY, President Arthur Twining Hadley.

UNIVERSITY OF PENNSYLVANIA, Provost Edgar Fahs Smith.

PRINCETON UNIVERSITY, President John Grier Hibben.

COLUMBIA UNIVERSITY, Provost William Henry Carpenter, Professor Arthur Horace Blanchard, and Professor Elijah William Bagster-Collins.

RUTGERS COLLEGE, President William Henry Steele Demarest.

DARTMOUTH COLLEGE, President Ernest Fox Nichols and Professor Frank Arthur Updyke.

UNIVERSITY OF THE STATE OF NEW YORK, President John Huston Finley and Hon. Charles Beatty Alexander.

UNIVERSITY OF VERMONT, President Guy Potter Benton.

WILLIAMS COLLEGE, President Harry Augustus Garfield.

UNION COLLEGE, President Charles Alexander Richmond.

MIDDLEBURY COLLEGE, President John Martin Thomas and James M. Gifford, Esq.

ANDOVER THEOLOGICAL SEMINARY, President Albert Parker Fitch.

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COLBY COLLEGE, President Arthur Jeremiah Roberts.

ALLEGHENY COLLEGE, President William Henry Crawford.

GENERAL THEOLOGICAL SEMINARY, Dean Wilford Lash Robbins.

AUBURN THEOLOGICAL SEMINARY, President George Black Stewart.

COLGATE UNIVERSITY, Professor Frank Lucius Shepardson.

UNIVERSITY OF PITTSBURGH, Chancellor Samuel B. McCormick.

AMHERST COLLEGE, President Alexander Meiklejohn and Dean George Daniel Olds.

GEORGE WASHINGTON UNIVERSITY, Dean William Allen Wilbur.

HOBART COLLEGE, Professor Frank Elbert Watson.

TRINITY COLLEGE, President Flavel Sweeten Luther.

NEWTON THEOLOGICAL INSTITUTION, President George Edwin Horr.

LAFAYETTE COLLEGE, Professor James Waddell Tupper.

WESTERN RESERVE UNIVERSITY, Professor Frank Perkins Whitman.

DENISON UNIVERSITY, President Clark Wells Chamberlain.

NEW YORK UNIVERSITY, Professor Marshall Stewart Brown.

WESLEYAN UNIVERSITY, President William Arnold Shanklin.

HAVERFORD COLLEGE, President Isaac Sharpless.

OBERLIN COLLEGE, Professor Philip Darrell Sherman.

HARTFORD THEOLOGICAL SEMINARY, Professor Charles Snow Thayer.

ALFRED UNIVERSITY, President Boothe Colwell Davis.

MOUNT HOLYOKE COLLEGE, President Mary Emma Woolley and Professor John Martyn Warbeke.

UNION THEOLOGICAL SEMINARY, President Francis Brown.

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UNIVERSITY OF MICHIGAN, Professor Herbert Richard Cross.

KNOX COLLEGE, Professor William Edward Simonds.

UNIVERSITY OF MISSOURI, Professor Jay William Hudson.

OHIO WESLEYAN UNIVERSITY, President Herbert Welch.

BUCKNELL UNIVERSITY, Professor Frank Ernest Rockwood and Professor Enoch Perrine.

GRINNELL COLLEGE, Professor-Emeritus Jesse Macy.

COLLEGE OF THE CITY OF NEW YORK, Professor William Ward Browne.

UNIVERSITY OF WISCONSIN, Dr. Hermon Carey Bumpus and Professor Carl Russell Fish.

UNIVERSITY OF ROCHESTER, President Rush Rhees.

ROCHESTER THEOLOGICAL SEMINARY, Rev. Clarence Augustus Barbour.

TUFTS COLLEGE, Acting-President William Leslie Hooper.

WASHINGTON UNIVERSITY, Acting-Chancellor Frederic Alden Hall.

THE POLYTECHNIC INSTITUTE, BROOKLYN, NEW YORK, President Fred Washington Atkinson.

PENNSYLVANIA STATE COLLEGE, Professor Irving Lysander Foster.

EARLHAM COLLEGE, Professor John Dougan Rea.

UNIVERSITY OF CALIFORNIA, Professor Carl Copping Plehn.

MASSACHUSETTS INSTITUTE OF TECHNOLOGY, President Richard Cockburn Maclaurin and Mr. John Ripley Freeman.

VASSAR COLLEGE, Professor George Coleman Gow.

UNIVERSITY OF MAINE, President Robert Judson Aley.

WORCESTER POLYTECHNIC INSTITUTE, President Ira Nelson Hollis.

LEHIGH UNIVERSITY, President Henry Sturgis Drinker.

DREW THEOLOGICAL SEMINARY, President Ezra Squier Tipple.

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WEST VIRGINIA UNIVERSITY, Acting-President Frank B. Trotter.

MASSACHUSETTS AGRICULTURAL COLLEGE, President Kenyon Leech Butterfield and Professor Edgar Louis Ashley.

CORNELL UNIVERSITY, President Jacob Gould Schurman and Professor Charles Edwin Bennett.

WELLS COLLEGE, President Kerr Duncan Macmillan.

BOSTON UNIVERSITY, President Lemuel Herbert Murlin.

SWARTHMORE COLLEGE, President Joseph Swain.

STEVENS INSTITUTE OF TECHNOLOGY, President Alexander Crombie Humphreys.

SMITH COLLEGE, Professor Anna Alice Cutler.

COLORADO COLLEGE, Professor James Williams Park.

WELLESLEY COLLEGE, President Ellen Fitz Pendleton and Professor Sarah Frances Whiting.

JOHNS HOPKINS UNIVERSITY, President Frank Johnson Goodnow.

RADCLIFFE COLLEGE, President Le Baron Russell Briggs and Dean Bertha May Boody.

BRYN MAWR COLLEGE, President M. Carey Thomas.

CASE SCHOOL OF APPLIED SCIENCE, President Charles Sumner Howe.

UNIVERSITY OF WYOMING, Professor E. Deane Hunton.

UNIVERSITY OF CHICAGO, Professor Gerald Birney Smith and Professor John Matthews Manly.

RHODE ISLAND STATE COLLEGE, President Howard Edwards and Hon. Zenas Work Bliss.

SIMMONS COLLEGE, President Henry Lefavour and Professor Frank Edgar Farley.

CLARK COLLEGE, President Edmund Clark Sanford.

CARNEGIE INSTITUTION OF WASHINGTON, Dr. John Franklin Jameson.

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CARNEGIE INSTITUTE OF TECHNOLOGY, Dean John Hopkins Leete.
CONNECTICUT COLLEGE FOR WOMEN, President Frederick H. Sykes.

After the visiting delegates had been presented, President Faunce brought the exercises in the meeting-house to a close by pronouncing the benediction. The academic procession was then reformed and marched back to the front campus, where it was dismissed.

Concert By the Mendelssohn Glee Club

ON Wednesday evening, fourteenth October, at a quarter after eight o'clock, the Mendelssohn Glee Club, of New York, gave a complimentary concert in Infantry Hall, before a large and appreciative audience, made up of visiting delegates, members of the University, alumni, and other invited guests. The active members of the Club who were present and assisted in the concert were:

Mr. Louis Koemmenich, conductor, and Messrs. Jerome R. Allen, Howard S. Borden, Horatio J. Brewer, J. Holmes Butler, Frank B. Carland, Clifford Cairns, Newcomb B. Cole, Frank Croxton, H. E. Distelhurst, George Featherstone, Edwin M. Fulton, John T. Gillespie, Wilfred Glenn, W. Glasgow Greene, Charles B. Hawley, Hugh Herndon, Frederick L. Higgins, Dr. Arthur T. Hills, Frank L. Hilton, Jackson C. Kinsey, J. Warren Knapp, Arthur Knox, Louis F. Leland, J. E. McGahen, Willard H. MacGregor, William W. Mallory, Ferris J. Meigs, Taylor More, Kenneth M. Murchison, Charles Olson, Benjamin Prince, Edgar Pouch, J. Clark Read, Allan Robinson, George G. Schreiber, Harvey Self, Frederic K. Seward, Charles E. Sholes, Louis Morris Starr, Nelson D. Sterling, William Denham Tucker, Allen G. Waterous, William J. Whitaker, John Young, William P. Young. The accompanist was Mr. Charles A. Baker.

The programme was as follows:

Part One

- i. Shine Forth, O Day, by *Weinzierl*; Would That Life Were Endless Sailing, by *Storch*; Viking Song, by *Coleridge-Taylor*.
- ii. Tenor Solo (Mr. JOHN YOUNG), Cielo e mar (*La Gioconda*), by *Ponchielli*.

Concert

III. The Lamp in the West, by *Parker*; The Flying Dutchman, by *Andreae*; Huzza! The Old Fiddler, by *Nagler*.

IV. Duet (Mr. JOHN YOUNG and Mr. WILLIAM D. TUCKER) (*La Boheme*), by *Puccini*.

Part Two

I. In Winter, by *Kremser*; Marietta, by *Gall*; Suomi's Song, by *Mayr*.

II. Songs (Mr. FRANK CROXTON): She Never Told Her Love (*Twelfth-Night*), by *Hayden*; The Willow Song (*Othello*, 1585), from *Dallis' Look Book*; Antolycus' Song (*A Winter's Tale*), by *Greenhill*.

III. Morning in the Dewy Woods, by *Hegar*; Vale Carissima, by *Attenhofer*; Hymn of Thanksgiving, by *Kremser*.

The University Address and the Conferring of Degrees

ON Thursday forenoon, fifteenth October, in the First Baptist Meeting-House, at half after ten o'clock, the University Address was delivered by William Peterson, M.A., LL.D., D.Litt., C.M.G., Principal and Vice-Chancellor of McGill University. President Faunce presided. After the address came the conferring of honorary degrees.

At nine forty-five o'clock the academic procession again formed on the front campus under the direction of Chief Marshal Joslin, and marched thence to the meeting-house. The order of the procession was the same as on Wednesday, except that candidates for honorary degrees were placed at the head of the second division.

At the meeting-house, President Faunce offered prayer. Fairman's Orchestra played the "Titus" overture, by Mozart. President Faunce then introduced Principal Peterson, whose address follows:

THE compliment which has been paid to me in connection with to-day's proceedings is as welcome as it was unexpected. I am asked to stand forward as the representative of those who wish you well, and to try to find words in which to express what is in the hearts of all.

To what am I to attribute this compliment, which I desire in the first place most gratefully to acknowledge? At an unexampled crisis in the world's history,

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when the horrors of war have rendered difficult even the usual means of intercommunication between nations, I find myself the spokesman for the whole of this academic assemblage, and practically one of the comparatively few foreigners who are privileged to be present on this occasion as invited guests. Let me fortify myself with the reflection, and at the same time conciliate my hearers with the reminder, that what I have to say is not likely at least to *sound* foreign in your ears! At such university festivals I have often seen the delegates divided into two main classes,—European and American; and sometimes it has not been altogether easy to see where Canada came in. I take your invitation as a compliment, in the first place, to the country which I have the honor to represent, and which is bound to you not only by geographical propinquity, but even more closely by the ties of common traditions, kindred ideals, and a like destiny. Personally I am not without experience of such celebrations. My official apprenticeship began just thirty years ago, at the great Edinburgh Tercentenary of 1884, when, by the way, I had already been two years a college head. In the interval which has elapsed since that date, I have always kept steadily before my eyes the gain that accrues to all of us from the cultivation of reciprocal relations between the universities of different countries. They rank among the highest expressions of the soul of a people, and nowhere ought it to be more possible than it is with them to emphasize, on the spiritual side, the essential identity of our common aims and aspirations. The higher education is —or rather ought to have been allowed to remain—the greatest federating agency at work in the world at the present time. Though the picture has been sadly marred

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by the ruthlessness of contemporary events, we are still able to envisage, with Goethe and Matthew Arnold, the “whole group of civilized nations as being, for intellectual and spiritual purposes, one great confederation, bound to a joint action and working towards a common result.”

What an immense industry this university business of ours has become in the course of the last sixty years! In 1856 Harvard had only 320 students: now it has 6000. And Columbia and Chicago and California are each over the 6000 mark, while Cornell and many others have just about as many students on their muster-rolls. What an army these returns indicate, already more or less mobilized,—not at the call of any individual despot, but as volunteers,—on the side of democratic progress! It has become fashionable in America to go to college,—fashionable both for men and for women; and the next generation, if not our own, should see the results in a larger outlook on life, in habits of clear, honest, and impartial thinking, in a heightened social consciousness, and a lofty purpose of disinterested service.

In the university system of the United States, Brown seems to me to stand midway between the large college and the small. Both have their advantages, in all of which you may be said to share. The large college has, in the first place, the stimulus of numbers: the greater the student body, the more probability there is that individual angles will be rubbed off, and that the student will enjoy the bracing influences of a real school of life. And in the larger institutions the equipment is better, as a rule; the course more varied; the teaching staff, speaking generally, more distinguished; and the

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degree a more recognized passport into the various avenues of practical life. You share these advantages, and, on the other hand, you in Brown are small enough to realize the benefits that come from a more intimate social life among your students, closer contact with instructors, and a larger measure of solidarity and *esprit de corps*.

There is general agreement to-day that the aim and purpose of a university may be best summarized under three heads: *first* teaching, *second* research and investigation, *third* influence on the community in which it does its work. The first two should go together, for the best teaching will always be enlivened and informed by the spirit of research and the habit of investigation. It is not enough to retail knowledge already acquired, unless you can at the same time associate yourself in some way with the efforts that are being made to extend the boundaries of knowledge. This statement should not be made of Science alone, either pure or applied. Other departments — such as History, Economics, and Philosophy — have shared in the wonderful advances that have been made during the time in which your University has been at work. Of the sesquicentennial period which we are celebrating to-day, the last fifty years have been, on the side of the advancement of learning, the most fruitful and the most distinguished. One has only to refer to the progress made, for example, in Physics, Chemistry, Biology, Applied Mechanics, science as related to commerce and industry, Economics, and Sociology, to realize the fact that we are literally to-day standing on the shoulders of our predecessors and seeing further than they into the realms of futurity. And there is a better idea abroad in the world to-day of the meaning of

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education. Something has been done to correct the error to which, especially on this continent, we were only too prone,—the fallacy of looking mainly to material profit and loss, and of appraising educational results in terms of aptitude for commercial and industrial production. Of course we still hear a great deal about the importance of what are called “vocational” as compared with “cultural” subjects. Some people argue as though the chief end and aim of education were to qualify one for making a living instead of for living a life. It strikes me that in many centres of the higher education we have been too apt to lose sight of the old ideal of a “Faculty of Arts.” The university must be something more than a mere nursery for specialists. We all know what it is to have to deal with the uneducated specialist. It is here, as it seems to me, that the smaller colleges, with their more or less fixed curriculum, are having at once their opportunity and their revenge. The university must not give up the attempt to define the sphere of liberal instruction and culture. Specialization is of course one of its most important functions, but after all there is no greater service it can render the community than that which is implied in turning out, year by year, a number of students who have received the benefits of a sound and comprehensive education,—that is to say, some orientation in a large and enlightened view of life as a whole, and therefore some impulse towards filling their own particular places in it in a worthy and intelligent manner. When I go back in memory to the old days of the Scottish universities, one of which, as well as McGill, I have the honor to represent here to-day, where the whole student body came into contact—albeit in huge, unwieldy, and over-

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grown classes—with Arts Professors, each of whom was a worthy representative of an important and almost essential subject, I realize the loss, as well as the gain, that has come to us from the revision of our methods and standards. Many of our greatest universities are now looking round for some corrective to apply to what has been described as “haphazardness” in the choice of studies. You are probably aware that at some of the larger institutions students may graduate without either classics or mathematics: a return obtained a few years ago in regard to one of them showed that 45 per cent drop classics altogether on entering college, and 75 per cent drop mathematics. These time-honored subjects are being displaced in favor of studies which are described as “more likely to be serviceable to the actual activities of modern society.” I have grave doubts about the wisdom of making so large a departure from what may be regarded as of permanent value in the traditional basis of a liberal education. Such an education ought not to be a thing of the past for those who have the opportunity of acquiring it. For them it is attainable within the limits of school and college life, provided they do not begin to apply themselves exclusively to some special training in the very first year of their academic course. There ought always to be some order, some definition, some regulation of university studies. Wherever the attitude is adopted that is implied in the well-known formula of one subject being “as good as another,” we are likely, in my judgment, to be called on to pay the penalty. The university, so far as concerns what is called its “academic” side, will be cut up into segments. Departments will be apt to be treated as wholes in themselves rather than

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in their organic relation to fundamental branches of knowledge.

A college education ought to be a preparation, not for a special career, but for the whole after-life. Many of us do not command, and never can command, the leisure that would enable us fully to satisfy tastes that lie outside our daily avocations. But we do not want to forget them, or to lose sight of them. For we know that if we would avoid that narrowing of the mental and intellectual horizon which is generally the penalty of absorption in some special calling, such tastes and such pursuits should be considered valuable in proportion as they are removed from the environment of our daily life.

A study of the curriculum offered in Brown University shows that you have sought to effect an adjustment of these matters, a reconciliation of the interests of higher culture on the one hand and those of the scientific and practical needs of the community on the other. The claims of the "humanities" and the "utilities" are not really irreconcilable. Science has made great achievements and is destined to accomplish still more, not merely on the material side, but also in the way of broadening human thought and eliminating superstition. But this need not blind us to the importance of history, philosophy, literature, and art. Science can hardly be said to cover all the highest needs of human life or to satisfy every human aspiration. It is especially incumbent on university institutions to resist the obvious temptation that there is to neglect the things of the spirit. For when the last bridge has been built and the last railway laid down, much will still remain in regard to which our eager curiosity will continue to call for

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satisfaction. An exclusively scientific and practical university, and still more a commercialized university, would be a somewhat one-sided, if not a mean and sordid foundation. Here in Brown it seems to me you are wise in not making any large departure from what is believed to be of permanent value in the traditional curriculum. No doubt you do what you can towards providing certain forms of professional education; but you also seek to produce scholars,—scholars and thinkers, men eager to join in the search for truth and ready to proclaim it fearlessly when found. No institution can be in a healthy condition which is not spending a considerable part of its energies on those subjects “which do not offer any preparation for professional life, which cannot be converted immediately into wage earning products.” A true university will always give ever-increasing prominence to the various departments of highest learning, to those that deal with philosophy and history, with the sources of great social and intellectual movements, with poetry, literature, and the fine arts, with the foundation of ethics, personal, social, and national. For as was said at a similar gathering lately held elsewhere: “Whatever other classes we have and conserve in the land, artisan, agriculturist, trader, shipper, railway-builder, or capitalist, there is no one among them all who can contribute to national stability and national honor unless behind and above them all alike there is another class, the scholar class, who stand not only for ideas but for ideals,”—those higher standards of human wisdom and conduct which enable man to rise to the fullest comprehension of himself and of his place in the world around him.

Even persons of average education are in danger of

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being considered uncultured, if they are wanting in what I may call historical perspective. It is all very well to be equipped for living in the present and for dealing with the actualities of life. But none of us can altogether get away from the past, and we ought not to try. The interest of existence need not for any of us be crowded into the petty space of our own short years. We should know, at least in outline, the story of the movements which have brought human civilization to the point at which it stands to-day. Only a small gift of historic imagination is needful to enable even those who are not professed historians to realize to themselves the onward march of human affairs, typified in the three stages marked successively by three oceans, the Mediterranean, the Atlantic, and the Pacific. This will give them a vision of what Goethe calls the seamless web woven in the "roaring loom of time,"—with continuous and unbroken threads, stretching from the very dawn of civilization and whirling onward to the end. Of all institutions the modern university is eminently the one which can least afford to drop or disparage the past in its forward movement into the future. It should teach all its students, at least in outline, how Greece brought to light from the wreck of ancient despotisms a rational freedom for mankind, how the Hebrews superadded the idea of personal holiness and faith in the goodness of the one God, how Rome established her universal system on the sure foundation of law and government, and how, out of these preexisting elements, European civilization arose and in time overflowed upon this continent. All this past belongs to us, and influences us, even unconsciously, in all our existence and environment,—in history, art, thought, politics, ethics, and religion; and

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nothing could be more short-sighted than for us to try to turn our backs upon it, treating it as something outlived and outworn, and destitute therefore of all significance for the life of to-day.

The plain-dealing busy man of affairs, engrossed in the occupation which directly appeals to him, often asks what is the value of old history to him. The answer to that is that every one is born to-day several thousand years old. The present is charged with the past, and it is useless to attempt to get away from it. No all-round education is possible to-day if it fails to impart to the student what I have called a true sense of historical perspective. The studies which set before us the unity and continuity of history, of human life, and human knowledge, are surely among the most valuable of their kind. As between such studies and those to which we have more recently been indebted for the great advances of modern science, Dr. Samuel Johnson held the balance evenly, and almost by anticipation, when he said, "Whatever makes the past, the distant, or the future predominate over the present advances us in the dignity of thinking beings." The fact is that those who speak with contempt of what they call dead studies are in danger of not realizing that it is they themselves who are—well, not quite alive!

We must not, as I have said, turn our backs upon the past. Here in this New World of ours, this is just what practical people, busy about their own immediate concerns, are apt to do perhaps even more than elsewhere. There is a superstition to which our comparative youth is particularly liable—the superstition that we have made an entirely fresh start. That is what Bacon called "the idol of the cave," for us. Inhabitants of a vast con-

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tinent of our own, and sheltered as we seem to be, as though in an impregnable "citadel free from care," from the tragic complexities of the Old World,—the source of all we have and are,—we are only too apt to congratulate ourselves upon an isolation which might easily turn out to be illusory in actual material consequence as well as narrowing to the range of our outlook and sympathies. Old England owed much, and please God will continue to owe everything now, to the silver-streak, as New England owes much to the broad Atlantic. Let New England be on her guard against inheriting the insular lack of imagination which has often been found by her parent state a serious drawback to the blessings of detachment. Remoteness from strife may be dearly purchased by what is apt to go with it to the bargain, remoteness from compelling stimulus to thought. The world has become one in space. The Atlantic counts for little more than the English Channel now. That is one of the great achievements of modern thought and action. The other is that in time, too, as well as in space, the world has become one; the whole process of its evolution through the centuries has emerged to plain view as an organic unity. To be truly educated, one must be a freeman of the Universal City which is one not only over all the earth, but also in all the successive epochs of its history throughout the ages.

And whatever the sphere of our special study may be,—whether it be literary or scientific, social, artistic, or philosophical,—the thing of most supreme importance is the spirit in which it is carried on. Truth and the love of truth ought to be our watchword. Some material is, of course, as Aristotle would have said, more fluid than others, and it is harder in dealing with it to get down

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to bed-rock. That is why religion and politics are often barred from ordinary conversation, and from the discussions of clubs and debating societies. But here, too, as everywhere else, it ought not to be difficult to apply the supreme test of intellectual sincerity. We should be able to bring to bear on political history, for example,—even on contemporary events,—the patient collection of individual facts, the broader generalizations that connect them, the elimination of all previous prejudice and bias, and the dispassionate temper which Darwin and his fellow workers have applied to the pursuit of natural science. Perhaps the profession of faith once eloquently uttered by M. Gaston Paris will bear to be quoted once more in this connection:

“I profess absolutely and without reserve this doctrine, that the sole object of science is truth, and truth for its own sake, without regard to consequences, good or evil, happy or unhappy. He who, through patriotic, religious, or even moral motives, allows himself in regard to the facts which he investigates, or the conclusions which he draws from them, the smallest dissimilation, the slightest variation of standard, is not worthy to have a place in the great laboratory where honesty is a more indispensable title to admission than ability. Thus understood, common studies, pursued in the same spirit in all civilized countries, form—above restricted and too often hostile nationalities—a *grande patrie* which is stained by no war, menaced by no conqueror, and where our souls find the rest and communion which was given them in other days by the City of God.”

What I described as the third of the main functions of a university—that of influencing the community in

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which it works—has an obvious application to the circumstances of the University which I have the honor to address. From small beginnings you have grown with the growth of this large centre of population, with which it is at once your duty and your interest to cultivate the closest possible relations. For from such relations much benefit may be derived by both. In the United States no influence has ever been permitted to obscure the view that it is for the interest of the community at large that each member of it shall be able to claim full opportunity for the development of the talents with which nature has endowed him, to the end that he and his fellows may reap the benefit of their proper exercise. It is an interesting feature in the growth also of English democracy that the largest industrial centres have insisted—practically within the last generation—on having each a university of its own. In England the civic university is, in fact, a new birth of these latter days. If any one is in doubt as to the explanation of this phenomenon, he has only to ask himself what such a city as this would be without its University. It would, of course, be great in commerce and industry, in manufacturing enterprise and material prosperity; but it would lack the institution which is the centralized expression of its aspirations after things that are higher than these, and which enables it to rank with world-famous centres of learning. In Manchester and Birmingham and Liverpool and Leeds the local institution is an object of civic pride, and systematic efforts are made, even to the extent in some cases of an addition to the rates, to secure that adequate resources shall be forthcoming for its maintenance and development. It is recognized that the university will give back to

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the community, in ever-growing measure, as much at least as it receives from it. For not only does it increase and enhance local prestige and dignity, but it guarantees equality of educational opportunity to all who are born within its sphere of influence. And it helps to enlarge the number of those who are the best products of busy and populous centres—the men of affairs, many of whom I am glad to know that Brown counts among her supporters,—men who, while strenuously engaged in their special avocations, yet feel the impulse to cultivate other tastes and interests. Surely these men, whether they can or cannot boast a university degree, are among the most effective members of modern society.

It is a duty in this connection, as well as a melancholy satisfaction, to recognize the debt which England and her over-sea dominions owe to a great imperial statesman who passed away in July of the present year. In addition to the distractions of an arduous political career, in the course of which he succeeded as Colonial Secretary in making the British Empire more conscious of itself than it had ever been before, the late Mr. Joseph Chamberlain adorned in the later years of his life the high office of Chancellor of the University of Birmingham, and along with its Principal, Sir Oliver Lodge, did much to stamp a new civic character not only on that institution but also on others which sprang up to rival it in the great centres of English commercial life and industry. Throughout his career Birmingham held the main place in Mr. Chamberlain's affections. His connection with the South African War seemed for a time to endanger his reputation in the judgment of those who somewhat crudely imagined that it was under-

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taken solely for the purpose of enabling an effete monarchy to crush a group of free republics: with a section of French-Canadian opinion, for example, "Chamberlainisme" is an equivalent for jingoism and militarism, and flag-waving, and imperial overlordship. And his policy of preferential trade was not popular with a large portion of his fellow countrymen, any more than it was with foreign nations, like Germany, for example, which, instead of being grateful for the privilege of free admission to British markets, is even now fatuously seeking to prove that a mean and petty commercial jealousy has been the mainspring of British policy at the present crisis! But nothing ever impaired the esteem in which Mr. Chamberlain was held as a great representative of the value of municipal institutions. It was in the council room of the Birmingham City Hall that he served the apprenticeship which fitted him afterwards to rise to some of the highest offices of state. And he never ceased to labor in the faith of an inspiring ideal,—the ideal of a "self-supporting community with stately and beneficent public institutions and a dignified public life,—not dependent on London for picture galleries, museums and libraries, or on Oxford and Cambridge for the best educational facilities, but in all things complete in itself." ("Times," July 7, 1914.)

The hope of the world to-day is in an educated and enlightened democracy such as Mr. Chamberlain strove to create in Birmingham. That is why we do rightly in regarding preparation for citizenship and the public service as the best basis of much of our work in the realm of higher education. Democracy needs leadership, and no matter what course a student may pursue, his university training will not have done much for him if it fails

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to make him more fit than he would otherwise have been to lead his fellow-men, and to play a useful and a creditable part in the conduct of public affairs. Light and leading—those are the elements which we must call on our universities to supply. In these dark days it might almost seem out of place to attempt to show that it is to enlightened self-government we must look, not only for the conditions of municipal well-being and national prosperity, but also for good-will in international relations. Only a short year ago Viscount Haldane, the Lord Chancellor of England, in his address on "Higher Nationality," delivered before the American Bar Association, was sanguine enough to speculate on the growth among nations of a habit of looking to common ideals "sufficiently strong to develop a General Will, and to make the binding power of these ideals a reliable sanction for their obligations to each other." Lord Haldane took the German word *Sittlichkeit* to illustrate his meaning, defining it as the system of habitual or customary conduct, ethical rather than legal, which embraces all those obligations of the citizens which it is "bad form" or "not the thing" to disregard. He could not, unfortunately, make such an address to-day. For in Europe all prospect of international *Sittlichkeit* has been put far from this generation, at least, by a deliberately planned outbreak of the traditional barbarism that looks to conquest and the waging of successful war as the main instrument and aim of the highest statesmanship. In place of the *Sittlichkeit* that was to lead nations to act towards each other as "gentlemen" has been substituted *Furchtbarkeit*—"frightfulness." Perhaps you will say the time has not arrived for rendering full and final judgment on the question of responsibility for

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the European débâcle; and in any case this would hardly be an appropriate occasion. But one may safely say in the meanwhile that no class of citizen is better qualified than the members of our universities to pronounce at least a provisional verdict. They are fully competent to assist in forming that public opinion on which democracy depends for guidance. An appeal has lately been addressed to the universities of the United States in the spirit of academic brotherhood by certain representatives of a German university who seem to hope that you can be brought to believe that the only one of the belligerents that did nothing to occasion the outbreak of the present war,—the only one, on the contrary, who did everything in her power to prevent it,—was Germany! I do not propose to take advantage of this opportunity for any sort of counter-appeal, though it might be pertinent to ask who it was that refused arbitration in connection with the original quarrel between Austria and Servia? The various Peace Societies of the American continent should certainly make their voices heard in regard to that, if they desire to be considered in any sense effective agencies, with a real influence on public thought. My contribution to the discussion will consist of only one statement, which shall be made in illustration of my argument, that the main need of the world to-day is a further advance in the direction of enlightened self-government. This European war has not been altogether, as we are apt to think in America, an affair of Emperors and Cabinets. When one of the belligerents, whom I proudly claim here to represent, had most reluctantly to say the fateful word,—after delaying almost to the verge of weakness in a matter where it was obvious all along that the binding

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character of international contracts would come to be concerned,—it was not through her King, or even her Foreign Secretary, that that word was spoken: no, it was the representatives of the people, assembled in the mother of Parliaments, that voted a war credit with practical unanimity, and their action in what was put to them as a matter of national duty and honor has received the heartiest possible indorsement not only of their English constituents, but also of men of every kind of political persuasion throughout all the dominions of the British Empire. That is government by democracy, and considering the character of parliamentary representation in England, and the system of ministerial responsibility not to the individual ruler but to the elected representatives of the people, one may assert confidently that the action of the national executive in going to war on behalf of Belgium was as much a direct act of the British nation as it could have been under your republican constitution. As to the issue, may God defend the right!

The reference which I have ventured to make has not, I hope, been too startling a reminder that universities, while mainly concerned with handing on the heritage of the past, cannot ignore current history. In former days they stood perhaps too far apart from the life and interests of the democracy. They were apt to be regarded as mere academic ornaments. Now they have the opportunity of influencing every department of national existence, by bringing their moral and intellectual equipment to bear on the work of moulding the mind and character of the youth of the land, by applying a lofty idealism to the concrete interests of real life, and in this way training for leadership in the pub-

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lic service. Brown University is well qualified to take part in this common effort. It has had a distinguished past, and it looks forward to a future full of promise,—a future that will more than justify the hopeful prognostications expressed in his eloquent peroration by the orator of yesterday. On all its members the stimulus and inspiration of this anniversary celebration may be expected to exercise a healthful and an invigorating influence. It lies with them to make their University ever more and more living and active: to enable it to “go from strength to strength.” Let me conclude by reminding them, in words once used by the Prime Minister of England,—whose able management of public affairs at a great crisis of his country’s history has taken nothing away from his keen interest in scholarship and literature,—that a university “will be judged in the long run not merely or mainly by its success in equipping its pupils to outstrip their competitors in the crafts and professions. It will not be fully judged even by the excellence of its mental gymnastic or its contributions to scholarship and science. It will be judged also by the influence which it is exerting upon the imagination and the character; by the ideals which it has implanted and nourished; by the new resources of faith, tenacity, aspiration, with which it has recruited and reinforced the untrained and undeveloped nature; by the degree in which it has helped to raise, to enlarge, to enrich, to complete the true life of man, and by and through him the corporate life of the community.”

At the conclusion of the address, the orchestra played “Morning” from the Peer Gynt Suite, by Grieg. The honorary degrees were then conferred by President

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Faunce. The degree of Doctor of Laws was first given to the presidents of the six American Colleges,—Harvard, William and Mary, Yale, College of New Jersey (Princeton), King's (Columbia), and the University of Pennsylvania,—as they were founded before Brown University. President Arthur Twining Hadley, of Yale University, and President Nicholas Murray Butler, of Columbia University, were given degrees *in absentia*, as they were prevented from coming in person to receive them. The candidates were severally presented to President Faunce by Walter Goodnow Everett, Ph.D., Professor of Philosophy and Natural Theology. Each candidate was escorted to the platform by a member of the Faculty, and invested with the appropriate academic hood as the degree was conferred. The list of candidates with the degree given, together with the characterization of each by President Faunce, follows:

Doctor of Laws

NICHOLAS MURRAY BUTLER, teacher, editor, executive, applying with rare skill philosophical principles to education and to government.

ANDREW CARNEGIE, organizer of industry, leader in philanthropy, consistent and tireless advocate of international arbitration and the federation of the world.

LE BARON BRADFORD COLT, experienced and learned judge, carrying judicial temper and training into halls of legislation.

HOWARD EDWARDS, head of a sister institution, disseminating knowledge of practical arts throughout our state.

STEPHEN OSTROM EDWARDS, skilled interpreter of the law, public servant without public office, trusted counselor of the University.

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FRANK JOHNSON GOODNOW, recently adviser to an awakened empire, now returning as leader of a university to which all American colleges are happily in debt.

ARTHUR TWINING HADLEY, scholar, educator, and publicist, uniting the world of scholarship with the world of action.

JOHN GRIER HIBBEN, teacher of philosophy, head of the university which gave us at Brown our first President and our inspiring example.

ALEXANDER CROMBIE HUMPHREYS, leader in the training of young engineers in applied science and devotion to the public good.

CLARKE HOWARD JOHNSON, chief justice of our commonwealth, whose patience, integrity, and knowledge assure righteous judgment to all.

ABBOTT LAWRENCE LOWELL, honored representative of our oldest university, leading it to express in new forms its perpetual care for the soul of youth.

JOHN BASSETT MOORE, counselor of our government, teacher of that international law which, when it shall have might as it has right, will establish among the warring nations an enduring peace.

RÓMULO SEBASTIAN NAÓN, a leader of the South American republics, mediator when war impends, interpreter and friend in days of peace.

WILLIAM PETERSON, trained in the Old World to train men in the New, deriving from ancient classics the skill to shape modern life.

FREDERICO ALFONSO PEZET, diplomatic representative of the land whose fateful history we read in youth, in whose developing resources and friendly attitude we rejoice.

CARL COPPING PLEHN, sometime student in Brown University, now teacher and guide in principles of taxation and finance in a great university and a great commonwealth.

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JACOB GOULD SCHURMAN, philosopher, publicist, educator, training thousands for the service of the Republic.

EDGAR FAHS SMITH, trained investigator and teacher, faithful administrator of an ancient trust.

ROBERT COOPER SMITH, practitioner and teacher of law, eloquent interpreter of the rights and duties of men.

WILLIAM HOWARD TAFT, promoted from the White House to the professor's chair, retiring from the one amid universal expressions of good-will, and welcomed to the other by all the scholars of the land.

MARtha CAREY THOMAS, in the higher education of women a courageous, efficient, and honored leader.

LYON GARDINER TYLER, for a quarter-century administrator of our second colonial college, holding it true to the traditions of the southland and the service of the nation.

Doctor of Letters

WILLIAM CUNNINGHAM, honored teacher of religious faith and economic history, representing here the university which trained Roger Williams and many of the early leaders in American life.

JOHN FRANKLIN JAMESON, leader in historical research, once professor at Brown, now teacher of teachers throughout the land.

JOHN MATTHEWS MANLY, scholarly interpreter and inspiring teacher of the mother tongue.

HERBERT PUTNAM, devoted and trusted guardian of a nation's books.

JAMES FORD RHODES, historian and man of letters, whose pen illuminates all the path the nation has trod.

PAUL SHOREY, representative of classic culture, translating for an industrial age the undying message of the Greeks.

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FRANK WILLIAM TAUSIG, distinguished student, author, and teacher in the ever-expanding field of economic science.

Doctor of Science

LOUIS AGRICOLA BAUER, student of the magnetic forces of the earth, compassing land and sea to discover the mysterious laws by which our globe is controlled.

SIMON FLEXNER, leader and organizer of medical research, constructive critic of medical education.

Doctor of Divinity

CHARLES REYNOLDS BROWN, preacher of old faiths in new light, able organizer of the first School of Religion within the American church.

AUSTEN KENNEDY DE BLOIS, minister of historic churches east and west, keeping the scholar's aim through years of Christian toil.

GEORGE ANGIER GORDON, through Scottish boyhood and American manhood keeping the faith, announcing in clear tones to all the world the prophet's vision.

GEORGE HODGES, educator and inspirer of preachers, training men to utter the ancient message in modern tongues.

SHAILER MATHEWS, author, teacher, administrator, chosen representative of the federated churches of America.

Master of Arts

JOHN DAVISON ROCKEFELLER, JR., student of social ills, unspoiled by fortune, steadfast in support of charity, education, and religion.

After the conferring of degrees the orchestra played the "Coronation March" from the "Prophet," by Meyerbeer. President Faunce pronounced the benediction.

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The academic procession was then reformed as on the previous day, and marched to the front campus in the same order, where it was dismissed.

Andrews Field Athletic Exercises

ON Thursday afternoon, fifteenth October, an Athletic Exhibition was held at Andrews Field to illustrate the development of physical training from school to college. This exhibition included pageantry and folk-dances by school children; relay races between teams from various secondary schools in Providence and vicinity; an inter-class relay race between teams of the four undergraduate classes; a relay race between college teams representing Brown and Wesleyan; and a football game between the elevens of the same colleges. Several hundred boys and girls of various nationalities took part in the various exercises, besides the participating students from secondary school and college. The Rhode Island Boy Scouts, under the command of Mr. John E. England, performed escort, guide, and guard duty. A large audience composed of alumni, students, and guests of the University viewed the spectacle and games.

The exercises by pupils in the grammar schools of Providence were carried out under the direction of Miss Ellen LeGarde, Director of Physical Training, assisted by various teachers in the Providence schools. After a "Grand March," the "Indian Tribes of Rhode Island" were depicted by pupils from the Broad Street and Rochambeau Avenue Grammar Schools, including an "Indian Dance" by pupils from the latter school. Scenes followed descriptive of the first settlers of Rhode Island and Providence Plantations, including "Roger Williams and five companions, William Harris, John Smith, Joshua Verin, Thomas Angell, and Francis Wickes;" also "Anne Hutchinson, Mary Dyer, and Quaker compan-

Andrews Field Exercises

ions." These were represented by the graduating class of 1915 of the Peace Street Grammar School. Another scene depicted the Landing of Roger Williams on Slate Rock in 1636 and his welcome of "What Cheer" by the Indians. This pageantry was rehearsed and carried out under the direction of Miss Mary E. Sullivan, of the Peace Street School. Folk-dances in costume came next on the programme: a Celtic dance (jig), by the Academy Avenue Grammar School, under the training of Miss Harriet Parker and Miss Madeline Johnson; a Scotch reel, by the Vineyard Street Grammar School under that of Miss Carrie A. Swift; a Swedish dance (Axendansen), by the Candace Street Grammar School, under that of Miss Mary C. Greene; and an Italian dance (Tarantella), by the Knight Street School, under that of Miss Mary T. Tillinghast, Miss Kathryn Lyons, and Miss Marguerite Rockwell. In the final event, described as "The Melting Pot," all the children with flags surrounded "Columbia," and, with a "Salute to the Flag," each joined vocally in the pledge: "I pledge allegiance to my Flag and to the Republic for which it stands; one Nation indivisible, with Freedom and Justice for all." The audience assisted in bringing this portion of the programme to a close by joining in the salute to the flag and in the singing of "America."

The secondary schools taking part in the mile relay running races were: the Providence Classical High School, the Providence Technical High School, the East Providence High School, the East Greenwich Academy, the Moses Brown School, the Providence Hope Street High School, the Pawtucket High School, the Woonsocket High School, and the B. M. C. Durfee High School, of Fall River. Each school furnished four

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runners, each running two hundred and twenty yards. The first five schools named took the honors, the Moses Brown School having to its credit the time of $1.40\frac{4}{5}$ for the half-mile.

In the inter-class races the Freshman team, class of 1918, consisting of Frederick Billings Brooks, John Francis Isaac, Allison Miller, and William Allenwood Murray, won the mile relay race in $1.38\frac{1}{2}$ for the half-mile. In the two-mile relay race, the Brown team, consisting of Lawrence Hall, '15, Elliot Harris Bosworth, '16, Albert Bullock Cook, '16, and Milborn Eddy Saunders, '16, won in $8.28\frac{2}{5}$ over the Wesleyan team.

In the football match the line-up of the Brown team was as follows: Right end, William Rhodes Le Roy McBee, '16; right tackle, Mark Farnum, '18; right guard, Allen Guy Maxwell, '16; centre, Seth Kimball Mitchell, '15; left guard, Aaron Elmer Gottshall, '15; left tackle, Raymond Belcher Ward, '17; left end, William Nicholas Ormsby, '16; quarterback, James Patrick Murphy, '17; left halfback, Leonard Hulit Norcross, '18; right halfback, Harold Patterson Andrews, '16; full back, John Colvin Butner, Jr., '18. Substitutes sent in: Jesse Mitchell Bailey, '16; Edward Warren Blue, '16; Theodore Chandler, '15; Leslie Russell Clark, '18; Irving Scott Fraser, '17; Ralph Harry Gordon, '18; Walter Kenneth Sprague, '17; Edgar Jonathan Staff, '15; Byron Lillibridge West, '15. The final score was Brown 16, Wesleyan 0. The officials were: referee, Carl Marshall (Harvard); umpire, T. S. Bergen; head linesman, E. J. Thorpe (De La Salle).

The University Dinner

A UNIVERSITY Dinner, tendered by the college to the delegates and other invited guests, brought to a close the festivities of Celebration Week. The dinner was given at Churchill House, Providence, on Thursday evening, fifteenth October. An informal reception of the guests, ladies and gentlemen, took place between half after seven and eight o'clock. The dinner was served at fifty-one tables, which filled the main rooms and overflowed into the gallery. After hosts and guests to the number of three hundred had seated themselves at the tables, grace was said by the Rt. Rev. James De Wolf Perry, Bishop of Rhode Island. Dr. William Williams Keen, M.D., LL.D., a senior member of the Board of Fellows, presided at the head table. At his right were President Faunce, Ambassador Naón, Governor Pothier, Chancellor Arnold B. Chace, Mrs. John Nicholas Brown, Minister Pezet, Bishop Perry, Chief Justice Johnson, Mr. Andrew Carnegie, and Senator Le Baron B. Colt. At his left were the Hon. William H. Taft, President Lowell, Mr. Robert Cooper Smith, K.C., Archdeacon Cunningham, Mr. Henry D. Sharpe, Principal William Peterson, President M. Carey Thomas, Mr. Rowland G. Hazard, and the Hon. Arthur L. Brown.

After the dinner Dr. KEEN opened the speaking by saying:

PRESIDENT FAUNCE, President Taft, Ladies and Gentlemen: After so many welcomes as you have had, it is best that I should not tender you another, though you may be sure that it would be as hearty as

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any of the others did I venture to give it formal expression. May I repeat a suggestion just made to me? Former President Andrews has been in very poor health, and the suggestion is that on this anniversary of the one hundred and fiftieth year of our foundation the Chairman of the Celebration Committee, Mr. Henry D. Sharpe, be requested to send a telegram to him conveying the cordial greetings and best wishes of the University and of all the friends of the institution. The unanimous "Ay" is your emphatic wish, and I will ask Mr. Sharpe kindly to write the telegram and send it to former President Andrews.

I presume that I was asked to preside here because I am the oldest member of the Corporation in active service. Really it was a mistake, because I am sure that you do not appreciate how very old I am. My antiquity was brought to my attention very pointedly the other day in Philadelphia, following the May Day Festival at Bryn Mawr College. They always present a miracle play or something similar to it. This year the miracle play was entitled "Noah's Flood." Meeting one of my warmest friends two or three days after this, at a wedding reception, she pounced upon me and asked in the most eager manner, "Dr. Keen, did you see 'Noah's Flood'?" I said solemnly, "Madam, I am willing to confess to the Middle Ages, but I must draw the line somewhere, and I draw it at Noah's Flood." Moreover, unless I had been one of Noah's own family, it is clear that I should have been drowned.

The first speaker on our programme is a gentleman well known to you all, and who splendidly illustrates our boast that this land is a land of opportunity—a French Canadian boy who came to this country early in

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life. A few years after he was established here he became a member of the legislature, then mayor, then lieutenant-governor, and then governor. He has been so often elected and re-elected governor that apparently you have got into the habit of so doing. I have the honor of introducing Governor Pothier.

Governor Aram J. Pothier spoke in substance as follows:

DR. KEEN, President Taft, and guests of Brown University, Ladies and Gentlemen: This memorable occasion in the life of one of the foremost institutions of learning in America marks an epoch in the history of our state, and I feel this evening fortunate indeed to be here to meet such a distinguished gathering, and to be able to extend to them all the most cordial welcome of Rhode Island and its citizens.

Public officials grow by experience to regard governmental efficiency as of the greatest importance in the general scheme of social advancement. There is to-day a wide field for the exercise of statesmanship in the true sense, that statesmanship that sees beyond the limitations of partisanship, that places the welfare of the nation above the needs of localities, that advocates justice and equity, and that subordinates self-interest to the interest of the state. The university stands as one of the great institutions of enlightenment. It recognizes the power for good in the statesmanship which I have described, and it is striving with determination to supply the need in our national life. That its efforts may be crowned with success will be our earnest hope. Men of Brown! You have just cause to be proud—proud of your University, of her expansion, of her influence, and of the achievements of her sons. Among the profes-

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sions, in the arts and sciences, on the bench, in public life, her name stands preëminent. The fame of Brown extends throughout the civilized world. In every land her sons are found diligent in their chosen fields of endeavor, and contributing, the more for her teachings, to the development and advancement of the peoples of the earth. May the influence of such men as Brown sends out into the world be always for peace, for justice, for truth, and for freedom!

Dr. KEEN. This is not the first time that I have had the pleasure of introducing the second speaker of the evening. When, a few years ago, at the festival dinner which always concludes the general meeting of the American Philosophical Society, I had on my right the "American Commonwealth" as represented by James Bryce, and on my left the "Government of England" as represented by the President of Harvard University, I felt that it was indeed a notable occasion. When Harvard was more than a century and a quarter old our little upstart of a college in Rhode Island first sprang into existence. It had a President, and a Faculty of one—the President himself. It had one student. Its treasury was like the earth at its genesis, so nebulous that it was "without form and void," or, to vary the form but not the fact, it was full to overflowing with emptiness. God bless Harvard and her president! We all yield the pas to her—the first of American universities, who comes to give us a birthday benediction. I have the honor of introducing Dr. Abbott Lawrence Lowell, the President of Harvard University, and now our fellow alumnus.

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President Abbott Lawrence Lowell spoke as follows:

DR. KEEN, President Taft, and members and guests of Brown University: The toastmaster this evening has omitted to inform me how long I am expected to speak, and I am loth to give short measure at a festival of this kind. It is pleasant to meet on an occasion where we revere the past. It has been too much the fashion for our historians to blacken the sepulchres of our ancestors and to pick out all their faults. Our historians have conclusively proved that every settlement in the United States has contributed to the life of this country its share of error. Massachusetts and Boston were founded by the Puritans, who were very anxious to worship God in their own way and to prevent Him from being worshipped in any other way; and for that purpose they expelled all eccentrics to Rhode Island, and the exiles came down here so much to the terror of former inhabitants that all the natural virtues fled and established themselves in the bay.

After all, these errors were merely the reverse side of the good, and I think, as we look back at history, it is the good that has survived and not the error. The good side of Puritanism, as I understand it, was that the Puritan regarded every act in life, however trivial, as having a moral value and moral consequence; and that feeling has sunk deep into the bone and sinew of our nation. The great thing about the establishment of Brown University was the spirit of broad toleration in which its foundation was laid—no, not toleration, but the recognition of the right and duty of every kind of religion to take its part in the direction of education.

But we are met to-day not to discuss history, nor even to discuss education. We are come here for the celebra-

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tion of a birthday. The sons, kinsmen, and friends of Alma Mater have come here to lay their homage at the feet of the gray-haired young woman, the gray-haired young mother, who sits upon the hill above Providence. I say gray-haired because no institution really reaches its greatest influence over the sentiments and hearts of men until it has passed beyond the span of human life, until no one can remember its origin, and every one looks back upon it as a great tradition. The sister universities here in America trace back to an ancient lineage; they have a noble origin; they trace back to the old universities, to Bologna and Salerno. It is a long and glorious life, reaching back to the times when the pioneers of learning kept the lights burning for those who should come after; and it is one of the greatest inspirations of life to feel one's self somehow an instrument in the long, long process in which the tool itself is unimportant compared to the great living work; to feel one's self a worker in that long, long service which needs every one who will put his hand to the plow.

In Westminster Abbey there is a sentence written upon the monument of the Wesleys which has always impressed me deeply. It is in Wesley's own words: "God buries his workman but carries on his work." That is the feeling that any one must have who belongs to an institution that runs far into the past and that will run into a long, indefinite future; an institution in which one can feel he is a link in a long, long chain of men whose efforts have been directed to doing the work set before them, not with a view to the present, but with a view to the future.

And then I say that this mother is not only gray-haired, but that she is young. She is young because the

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institution is ever changing, ever fresh, ever new, ever strong. It is our business to see that it does change, and that it keeps fresh, and new, and strong. It is our business to see that we retain all that is vital in the traditions that we have received from the past, and that we add to them all that is required to fulfil the wants of the present. More, perhaps, than at any other time in the history of our country is this needed, when we recall that on the other side of the ocean young men are perishing to-day who would otherwise light the lamp for the future, that lives are being cut off on both sides which are precious beyond measure for the future civilization of man. Remember Galois, that young Frenchman who was cut off many years ago in a duel at twenty-one, and left in a letter to a friend the foundations of a great branch of mathematics. How many young lives that would have contributed to human knowledge are now being cut off we do not know, we never shall know, we never can know, but that the future is being robbed is certain; and it is for us to do the work which those men will have left undone. It is for us to repair in our institutions of learning, as well as we can, that which is lost.

Representing the sister universities of Brown, we come here to-day simply to tell her our wish that she may be ever younger and more beautiful as she sits proudly upon her hill, crowned with her ever whiter and whiter hair!

Dr. KEEN: The next speaker is a composite Briton. He was born in Edinburgh, married in Dublin, has lived in London, and is now domiciled in the ancient University of Cambridge. He has come hither in spite of all the

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perils of war and the discomforts of the deep, to bring us salutations and blessings from our European brethren, and especially from the British universities. He is a prolific author, a winner of many prizes, and represents to-day a feature which was very prominent in the early history of Brown. In 1769, at the first Commencement, among the twenty-two honorary degrees conferred, eight were given to British clergymen. The next year we gave six. Then came on the War of the Revolution, when the college was closed. Soon after the Revolution, when the college was reopened, we find that we gave British scholars scattering degrees at first, but in the year 1785 we conferred five honorary degrees on inhabitants of Great Britain, in 1791 five, in 1792 five, and in 1793 six. It is an early habit that we have happily revived to-day. It is with great pleasure, therefore, that I introduce to you our fellow alumnus, the Venerable Archdeacon William Cunningham, of Trinity College, Cambridge.

Archdeacon Cunningham's address was in substance as follows:

DR. KEEN, and Ladies and Gentlemen: I have been asked to perform the arduous task of conveying to you the congratulations of the universities of Europe on your one hundred and fiftieth anniversary. Perhaps I may give my credentials for presuming to attempt such an onerous mission. Looking back to my student life, I feel that some of my happiest days were passed in the University of Tübingen and subsequently in the University of Marburg. I am also an Edinburgh graduate, and I am a St. Andrews graduate. Besides, I have been for some time past a teacher in Cambridge Uni-

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versity. I therefore feel that I have some personal knowledge of European universities of different types.

Fifteen years ago I spent some months in America. As I visited one university after another I had the opportunity of making acquaintance with a good deal that went on in various colleges. I had the privilege of holding official positions, first at Harvard and later in the University of Wisconsin. There were many features that struck me as curiously like what I had been familiar with as a student in Edinburgh University. Of course I know the ancestry of your oldest university; Emmanuel College in Cambridge was reproduced in Harvard, but it does not seem to me to have been the sole source of academic life in America. Different elements which have been at work here can be traced out; and I have been struck with the resemblance between your colleges and the typical Scottish university. For one thing, your colleges have a close contact with civil life, and the same is true of the Scottish universities. A gathering such as there was at Andrews Field this afternoon, where a university celebration was joined in by all the educational institutions in town, would have seemed inappropriate in some European universities. It would not be so unnatural in Scottish universities. The close connection between the academic life and the life of the community as a whole is one of which gowns-men and townsmen are alike conscious.

Another thing: the college course which I went through in Edinburgh University was similar in many ways to the college course which I find existing here in America. More than that, in regard to the matter and method of teaching, the resemblance to the Scottish universities is very close. The systematic teaching of

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English, the making English grammar and English literature an important branch of study, brought me back to the Scottish university. There had been no professor, no chair of English literature in the University of Cambridge until about three years ago. It was through the Latin language that we in England approached the humanities, rather than through English literature. In the Scottish university English literature was taken to a much larger extent as the basis of polite learning. Scots found that, when they went out into England, and beyond into the larger field of the British Empire, where so many Scottish men have since done good work, it was well for them to be able to talk and write good English. The Scots saw on which side their bread was buttered, and they studied English carefully. Those are elements which seem to indicate a family likeness between the Scottish and the American universities.

I appeared yesterday as a delegate of Cambridge in particular, but I may claim to speak now on behalf of other universities in the British Isles as well. If it be true, as I believe, that the Scottish universities have helped to plant a great living power in this country, they congratulate you on your vigorous life, on the way in which you have assimilated all sorts of help from other lands. A vigorous stock has been planted in this land which has had the greatest influence on the New World.

I should like to say one word about my personal associations with this state of Rhode Island. When I was here fifteen years ago I felt that the university influence was affecting men in civil life who had no academic positions. I was the guest of William B. Weeden, whom I greatly miss on returning here to-day, a man

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engaged in business, who devoted himself enthusiastically to important historical studies. It has been a great satisfaction to me to know that he was so much thought of among students of yours, and that he also earned the recognition which prophets so rarely earn in their own country and was enrolled among the honorary graduates of Brown University. I have other associations with Rhode Island. George Berkeley was one of the heroes of my Edinburgh days, when I was a student under Fraser, who edited Berkeley, and who inspired me with something of his enthusiasm for that remarkable man. Berkeley had a great power of writing beautiful English. He had also exceptional merits as a Christian philosopher. He was also a man with strong philanthropic interests. This man was a great connecting link between English culture in his day and American culture.

On a former visit to Rhode Island I went to see Berkeley's seat, and I felt there an extraordinary interest in him and in his connection with this state. In Queenstown Harbor the other day I looked out toward Cloyne Cathedral, where there is a magnificent monument of him, but somehow or other, when I had crossed the Atlantic and stood on the campus of Brown, I found that there is an even better monument here, a living witness to what at least he would have wished to have done, something that embodies the desires which he cherished, and something which has given reality to his most cherished dreams, in Brown University.

Dr. KEEN. At the dinners of the American Philosophical Society I have had the honor of introducing several European ambassadors, but never until this evening have I had the high honor of introducing a South

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American ambassador. The speaker is a man who has hardly reached middle life, and yet, in defiance of the idea that America is the especial country of young men, we can point to the Argentine Republic also as an equally fine field for young men. Our guest is a distinguished scholar, a professor of philosophy and of constitutional law in the great University of Buenos Aires. He has filled, also, important diplomatic posts. He was, moreover, a delegate to the second Hague Conference, and recently became well known to us as one of the three South American delegates who tried to smooth the path to peace in Mexico.

I have the honor again to introduce a fellow alumnus—and you will all agree with me that Brown has never conferred a more worthy degree—His Excellency Dr. Rómulo S. Naón, the ambassador from the Argentine Republic.

Ambassador Naón spoke in substance as follows:

DR. KEEN, President Taft, Governor Pothier, Ladies and Gentlemen: Fifty years ago, just about this time, Sarmiento, the first Argentine minister plenipotentiary to the United States and later the greatest president our country has ever had, came to the city of Providence to sit as an honorary member among the members of the Rhode Island Historical Society. That society had also honored with the same distinction another great Argentine patriot, General Mitre, historian, poet, and eminent statesman, who played an important rôle in the organization of our republic, and who was the first to occupy the presidency after the thorough consolidation of our republic under its present wise constitution. These two names live in the hearts and in

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the memory of my compatriots as an inspiration and as a gospel. Hence you can imagine my emotion at this moment when I breathe the atmosphere which has been familiar to me since the beginning of my mental life, inasmuch as we feel that the names of Providence and Rhode Island are associated with the development of the moral greatness of my country.

So eloquent a recognition as that accorded by the Rhode Island Historical Society in those by-gone days could not but constitute for Argentine democracy, then just born, a demonstration that the virtues and capacities of its citizens were to give her the position for which she had herself long been striving. So at that time the Rhode Island Historical Society represented at home a bond between my country and this state which had honored the virtues of our great men.

Here Sarmiento found another bond between this beautiful city and this state of Rhode Island with our country, the public schools which we have established as a demonstration to the Old World of democratic inspiration. We have placed the name of Horace Mann at the head of our schools; and his name constitutes to-day for them one of the purest models of republican patriotism. In the catalogue of Argentine moral inspirations the names of Rhode Island and Providence are themselves consecrated. In the successive generations in my country there has been formed, in a great measure from the writings of our great Sarmiento, the deep feeling of respect which my countrymen cherish for the high moral achievements of your city and state.

Consider, then, ladies and gentlemen, the emotion I felt on receiving to-day from a university as illustrious as Brown this mark of its esteem. We have still

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another bond in addition to those created by the Rhode Island Historical Society and the public schools,—Brown University, an institution for which as a student and as a university man I have always entertained the warmest admiration.

I cannot resist the temptation, before closing, of recalling some words of Sarmiento. In his famous speech before the Rhode Island Historical Society he said: “But in the same manner there is no effect without a cause. So also does it happen that extremes meet, and contrasts shall be affinities, and it might be that between our bay and the Bay of Narragansett, between Buenos Aires and Providence, between the extreme north of America and the extreme south of America, there exist those mysterious cords of attraction which are often found between different suns.” I would be glad, should time not prevent me, to offer you the result of my modest reflection on these words, and to attempt to show how those mysterious currents of attraction exist in fact between our two countries, and how the Argentine people, after admiring your aspirations and your achievements for a hundred years, have come to share your ideas; and, further, to record the determination that that southern extreme of America, to which Sarmiento referred, is to have its share with that of the extreme north in the work of advancing fraternity and good-will among men as well as fraternity and good-will among the nations.

I wish again to assure you of my profound gratitude for the very high honor you have bestowed upon me this day. I receive it as a mark of homage to my country, where the name of yours has always been affectionate and familiar to us, where the marvelous develop-

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ment of your culture and your progress are proclaimed with the most sincere enthusiasm and the deepest friendship, and where, finally, we get the best expression of the principles on which the present solid foundation of our political structure is built. I shall therefore cherish among the most gratifying recollections of my life this day on which, honoring my country, you have honored me.

Dr. KEEN. I have only time to allude to three of the many distinctions which characterize the next speaker. One is enough for most of us. He is an ex-Batonnier of the Canadian bar; second, he is a King's Counsel; and thirdly, his greatest distinction is that he belongs to the family of Smith, the largest, the most distinguished, and the most ancient of all the families of the world. It gives me very great pleasure to introduce the head of the Clan Smith, Robert Cooper Smith, the well-known lawyer from Montreal, still another fellow alumnus.

Mr. Robert Cooper Smith spoke in substance as follows:

MR. CHAIRMAN, Mr. President, Your Excellency, Ladies and Gentlemen: I do not remember who it was that said that there are times in every man's life when he must be content to lose the reputation of being wise in order to try to win the reputation of being kind. I feel that I should forfeit the possibility of a reputation for either if I detained you by a speech this evening. One might be forgiven, I imagine, if he endeavored to prolong a mellow afterglow, when the sun had set in all its brilliancy, but I doubt very much whether anybody is to be pardoned if he deliberately retards the sun in all its brilliancy. You are all waiting

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to hear some one else, and yet I must at least express the very high appreciation with which I received the great honor that you conferred upon me to-day, and I must also express my great delight in visiting Brown University again, and particularly upon so very interesting an occasion as the one hundred and fiftieth anniversary of its foundation.

What changes this one hundred and fifty years have witnessed! The map of the world has been altered; yet I imagine that the changes, governmental and territorial, have not been as great as the changes in those things that may be said to make up the intellectual life of the world. I have never seen your first curriculum, to which reference was made yesterday by Justice Hughes, but it must be a very plain suggestion of the course to-day. In McGill University we had a very much beloved professor, who would hardly tell you that he came from the good old island, from Trinity College, Dublin. At a corporation meeting he showed that he was n't quite satisfied with the march of progress, and he said: "Now, when the curriculum was last revised, there were a number of blanks left, and it was understood that when the university was enlarged those blanks would be filled. Now, what have they done? They have taken away those blanks and have put actually nothing in their places." Your work, your curriculum, has raced—has kept pace with the years.

I suppose every one has some order, set perhaps from the habits of thought, of the faculties which he cultivates; and intelligence sets up for itself some tables of value. The tables of value vary with the individual, and perhaps there is no greater work that the university does than to assist mankind in the compilation of its

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tables of value. It has accustomed the world to the truth that there are things that are of very real value that cannot be bought and sold by the pound; that there are things of great value that are not listed on any stock exchange; that there are great moral forces that have moved the world and will move the world again that have no relation whatever to iron and steel and nitroglycerine compounds.

Have all these tables of value established by such universities as yours been displaced? We are accustomed to think that the millennium has already dawned. Great men and good and true the world over, and none more so than the main figures in American public life during the last twenty-five years, have consecrated their lives to the great cause of peace. We have a permanent court established at The Hague. We have the court of international justice outlined. We have more than that: we have added to all this prospect the splendid example of a century of peace between the English-speaking nations, a century marked by many trying experiences and vexed questions of territory left long enough to fester, by almost everything that could produce war; but with an unfortified boundary of three thousand miles we have had a century of peace because your great men and ours did not set up might above right, because when we made treaties we kept them honorably, because national necessity was never allowed to stifle national honor. Who can doubt but that that century of peace is a lasting honor to those two great English-speaking nations?

While you continue to enjoy the blessings of peace, we are at war—a war the most ghastly that this world has ever seen. You know as much about the causes

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of the present war as I do, and I am not even going to refer you to anything. But it was a sad awakening to us all—you know that—as sad as it was possible to have; and it forced upon us several truths in rather a brutal fashion. One is that we have not yet reached the millennium. Another is that peace is only a condition that, according to circumstances, may be glorious or may be ignoble. And, thirdly, the most brutal one still, that the nation that will save itself must still conserve its virility. It is too soon to put our rifles into museums. I thought as we walked up the hill this morning, in that procession which shall ever live in my memory, if it should encounter heavy artillery charges and so forth, what would be the chances of the encounter. We cannot meet arms with Ave Marias, nor can we repel steel with syllogisms. Yet I could not but think that that army marching up the hill, brilliant with varied colors emblematic of intellectual distinction, that that silent procession represented in reality forces truer, higher, more potent, more all-conquering, than any army of steel and iron, of guns and swords, could possibly represent. The things that are seen are temporal; the things that are unseen are eternal. You are devoted to the cause of peace; we are no less so than you are, so only that it be peace with justice and liberty.

You recall that classic race-course on which each of the contestants had to bear a lighted lamp, and none could win the laurel unless he arrived at the goal with his lamp still burning. You began less than one hundred and fifty years ago. You made magnificent progress from the first. Your problems were deep and were complex. You have solved them by wisdom. You had that pertinacious quality derived from the race from

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which you sprung, and you have added to that an ingenuity born from a new world and its necessities, and upon your original characteristics you have built up a great American character that is to-day in the world equally formidable and admirable; and so you have persisted and developed history. You are a united people, the most numerous of all our nations, exemplifying your motto, "E pluribus unum;" and you are preserving American, and true American, ideals.

If I may be forgiven for saying so, the old empire has also progressed. It has thrown forward around the circle of the world young nations, and wherever it has gone it has granted to them the principles of free institutions and free civil government, and has established above all the principles of civil and religious liberty. When I thought of that ancient race-course I thought that to you and to us has been committed the great lamp of liberty. We may leap through the decades in pursuit of power and of glory, and of everything that can inspire a transcendental nation, but we shall never attain true national honor if we allow anything to obscure, much less extinguish, that vestal flame. Your mission is, as ours, to help the weak and raise the fallen; not only to point men upward, but to assist them to reach the highest of their possibilities. I have confidence that this old world is not going to be ruled by physical force; it is going to be ruled by justice, by mercy, by principle, and by truth. In the bright future the sublimated intelligence of man shall not only see truth, but shall abide by the truth. These things shall never suffer defeat.

Let us follow the faith of your own poet, Whittier:

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*“But life shall on and upward go;
The eternal step of progress beats
To that great anthem, calm and slow,
Which God repeats.*

*“Take heart! — the Waster builds again,—
A charmèd life old Goodness hath;
The tares may perish,— but the grain
Is not for death.*

*“God works in all things; all obey
His first propulsion from the night;
Wake thou and watch! — the world is gray
With morning light.”*

Dr. KEEN. The next speaker is not on our programme. It was my intention to have called him immediately after the Governor, as was due to the high position he has held, but he begged that he might be placed at the end of the feast, just before the President of the University, and of course I complied with his wish. His name does not appear because the programme for the dinner was already printed before we knew that we might have the high honor and privilege of listening to him. When I heard to-day that he was to speak, immediately there occurred to me the sentence by which I would introduce him, or rather present him, to you; and the splendid acclaim that welcomed him this morning in the old First Baptist Meeting-House gives warrant for what I am to say. It is simply this: No man in public life in the United States is more honored and trusted, and, what is more to the heart of every man and woman, no man is more sincerely beloved than the Honorable William H. Taft, our former President and fellow alumnus.

The Honorable William H. Taft said, among other things:

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IT is a great pleasure, to take part in honoring Brown University and in celebrating her birthday, her one hundred and fiftieth birthday. And you cannot take part in the celebration without contrasting her history with that of some of the other universities. President Hadley is not here, so in a poor way I may claim to represent Yale; and I think it is a comment on the history of Brown that the President of Harvard and a representative of Yale are here to contribute to the celebration and to comment on the greatest—one of the greatest—qualities of Brown, namely, that from the beginning Brown has been non-sectarian. Harvard and Yale had to make some arrangements by which they ceased to be sectarian, and now we also are in the fold of liberal universities whose professors, if they can only live twenty years—and that is what I am struggling to do—may be saved for the contemplation of a grateful country. Brown early showed a liberality in her curriculum. The thing that strikes me more than anything about Brown, brought out by discussion in some newspapers as to whether Brown is a university or not, is this, that the greatest failures in history are those efforts to blow one's self up like the frog until he bursts. This effort to expand into all sorts of activities so that we may be called a university has frequently paralyzed that which in America has really made the strength of our educational college activity. As President Lowell said at Washington, when referring to the necessity of our universities devoting more time to undergraduate work, that is the life sentiment, the nucleus of everything. Now, Brown has devoted its attention all the time to that; and it has been willing to grow by having that kind of growth and by making that part of the univer-

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sity within it strong and useful; and at the same time without that ambition that sometimes injures progress, with a moderation that goes with the modesty of Rhode Island and this civilization here that holds unto what is good, and expands that gradually, but maintains its standard through all. Now that is what makes me respect and venerate Brown. You have not changed. You began as an institution of toleration and you are such to-day. Harvard and Yale and all the other colleges before you were sectarian. We have gone on and I don't know but we have passed you, perhaps too far, in that regard. Perhaps we have gone to an extreme. You stand for that steady, conservative progress of which, since I have got out of office, I am in favor.

There is a feature of this meeting that nobody else has commented on, and I hasten to be the first to refer to it. That is that we are honored by the presence of women at this banquet. I am in favor of having them at every banquet always. Of course they add to the charm of it, and of course they add to the smoothness with which everything goes off. It is not essential that we should get into a discussion as to suffrage because they are here, but it seems to me that the narrowness of dinner committees heretofore has been based on the fear that their company now in the present state of the campaign would lead to some controversy on that subject. You have a Women's College here, and I have no doubt that it improves the old Brown University. In that respect you have expanded somewhat; you have made what other colleges have considered possibly a dangerous experiment. I am glad to know that you have been able to get in the sisters and still retain the conservatism, the valuable conservatism, of old Brown.

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I congratulate President Faunce, I congratulate all the alumni of Brown University, on this great celebration of one hundred and fifty years of useful life, and from the bottom of my heart I thank you for the honor of being enrolled among your alumni.

Dr. KEEN. Before introducing the next and the last speaker I have the pleasure of presenting to Brown four gifts.

In the first place, I hold in my hand the favorite cane that was carried by Morgan Edwards, the founder, because he was the first proposer, of this University. It is presented to Brown University by his great-grandson, Mr. E. R. Siewers, of Philadelphia. Attached to it is a card with Morgan Edwards's coat-of-arms.

In the second place, last June my own class, which graduated, as I have said, almost in the Middle Ages, — 1859, — started the Alumni Loyalty Fund as the first subscribers to the fund. The class of 1859 has made up a fund of \$1400, which we now present to the University.

Thirdly, we have in Philadelphia a small alumni association. After the Boston Association we are the oldest of all the alumni associations. We have had more enterprise than the New York, the Boston, or any other association in that we started a number of years ago to raise in our modest way a scholarship fund. As time went on our idea expanded, till finally we decided to increase the amount and found a Fellowship Fund, and to name this fellowship after Morgan Edwards. I have here a letter from the treasurer which announces that the fund is now completed, and amounts to \$10,026.33.

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Whenever the income amounts to one thousand dollars, it is to be awarded to a graduate of the University who has taken a degree in course. The recipient is to spend a year in research in any part of the world where the best advantages for the study of the subject chosen may exist. It is to be given solely on the basis of past performance and future promise; and it may be extended under certain conditions to two years. In addition to that, the very wise provision is made that in the year 1930, or afterwards, if conditions change, any of the provisions at present governing the award may be changed by a concurrent vote of the Faculty and Board of Fellows, with one proviso—it shall always be for original research. This fund we now present to the University.

The fourth gift that I wish to announce is peculiar. It is a glacier. When my daughter, Miss Dora Keen, went to Alaska this summer to map, measure, and photograph the glaciers in College Fjord, I said to her, "You know that all these glaciers are named for various colleges, Harvard, Yale, Bryn Mawr, and so on. Now, remember, if you find a stray glacier that no one has named, I want that named for Brown University in honor of our one hundred and fiftieth anniversary." I had a telegram from her from the Pacific coast a few days ago saying that she had found and named the "Brown University Glacier," a glacier ten miles long and one mile wide, and adding, "My best wishes for another one hundred and fifty years of service as successful as the last go with this announcement to the University I have been proud to honor."

Now, I cannot, indeed I dare not, introduce to you the last speaker. I only present him to you as a fine

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example of the famous toast of George William Curtis: "The Brown bred boys make the best bred men." I ask you to rise and salute President Faunce.

President Faunce said:

FRİENDS of Brown: Our honored toastmaster, like the Magi of old, comes bearing gifts. I am happy to accept this fellowship fund, and this beginning of the loyalty fund, which I hope will be followed by many other gifts of the same kind to that fund. I am equally happy to accept the big stick of Morgan Edwards, and to place it beside the staff of James Manning, which is already in my home and will be there as long as the president's house stands. The presentation of a glacier might be described as a cool proposition, but a university officer is accustomed to taking cold things and hot things with equal avidity and gratitude. I do not know when I shall be able to visit this new Brunonian property, probably not for some time. Without attempting the icy summit, we may say with Wordsworth,

*"We have a vision of our own,
Ah! why should we undo it?"*

Yes, we have visions of our own. This week, the whole five golden October days have been days of visions of our own. We have had a vision of the whole one hundred and fifty years compressed into one hour by the masterly mind of Charles Evans Hughes. The light of the past falling on the veiling mists of the future has given us rainbows in which we see the promise that, as our seed-time has come, our harvest shall not fail.

Now let me say "Thank you." Let me thank the very energetic and efficient committees that have had

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charge of these five days of high festival. I hear business firms sometimes lament academic inefficiency. They tell us we need scientific management. I question whether there is any business firm in the country that could manage more effectively, or with greater accuracy and precision, the five days' enterprise than have these academic dreamers of our college faculty. And we thank them. We who walk the deck of the ship think at the end of the voyage of the men who have been down in the hold making the vessel go. Then we want to thank our guests who have come from near and far. They do not know what their presence means to us, the inspiration of seeing ourselves in the constellation of American universities and colleges. We thought possibly you, our guests, might come with some reluctance at leaving important tasks, or that you might be bored by the celebrations of another family; but if you felt reluctance, you have cleverly dissembled, and if you have been pursued by regrets, you have happily concealed them. Your coming has meant so much to us and to this community and to this state, that every one of us connected with the University heartily thanks you.

We know there are others who would be here. Just as I reached this hall to-night there came a cablegram dated London, October 15, 1914: "Heartiest congratulations. Bryce." A message from James Bryce is always an inspiration in every American undertaking.

I am sure that we have all felt this week what it means to be in the goodly fellowship of the academic world. I have known many associations of many kinds, educational, religious, philanthropic, but I have never known any happier friendship, any more genuine fellowship, anywhere in the world than I have found in

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academic life. It is good to be even a college president, when surrounded by a Faculty so loyal and considerate and self-sacrificing as the Faculty of Brown University is and always has been.

How much we owe also to the members of the Corporation working beside the Faculty! This assembly ought to realize, if it does not, that one of the greatest assets of Brown University is the toastmaster of this evening, Dr. William W. Keen. I don't know how many years he has been on the Corporation,—the memory of man runneth not to the contrary; but he is more versatile and exuberant now than ever in his life. As I was telling a friend the other evening, he writes me at least once a week, and sometimes every day, and says, "Why don't you do this and that; other universities are doing it." He prods me when I am sleeping, and delights me when I wake. He is both gadfly and nightingale.

I wish I could speak of others. I wish I could speak fittingly of Colonel Robert H. I. Goddard. Our chill New England temper forbids us to say the things we most deeply feel; they go unsaid forever; but there are men, many of them, some into whose faces I am looking, who have given of their life-blood for the ideals for which the University stands; and to be associated with such men, to walk with them up the hill arm in arm, and heart touching heart, is a privilege that makes my life worth living.

I am thinking of one remark made to me that has been of great help. It is the remark of President Angell, detained from us this week by serious illness in his family—one of the greatest disappointments to him, as it is to us all. He came into my office when I first came

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here, and I said, "Now I am only a novice, have n't you some advice to give me?" And he replied, "Every one has got to make his own way. I might, however, say one thing: a college president has got to have antennae." We all realize how richly Dr. Angell has been endowed with that ability to perceive movements and tendencies to which others may be blind.

It is a goodly fellowship, it is a delightful life to me. The only tragic thing is that sometimes it looks as if we might be remembered for the things we care least about. I am sure that every college officer knows that the greatest fact connected with the work he is doing is never the number of dollars in the treasury or the number of students on the roster. What do we care for money except as a means to an end, money devoted as is this Philadelphia fellowship, by which centuries from now may be created scholars of high power of research? What do we care for numbers except as they represent intellectual fellowship, intellectual interests, high spiritual ideals? So we are willing, if need be, to sacrifice numbers to standards: the size of the University to the value of its curriculum. Yet, as I was coming in this evening, I certainly was not displeased to hear from our registrar that, for the first time, this year our numbers pass the one thousand mark, and that we have one thousand and eleven students enrolled in the University.

What will hold a college true to its original impulse? How shall we keep it loyal to the tradition of the fathers, to the finest things that went into its founding? Not by statutes and regulations; not by an iron-bound creed, as the founders of Brown had discovered before they came together; not by any charter, how-

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ever minute and specific its regulations may be. I believe that what we need above all is the reinterpretation of the past to the present. We need on anniversary days to come back and establish not merely what were the laws in the book, but what was the purpose behind each law. What was the ideal that animated those men? What was the vision they saw? What was the conception they had of why they were in the world, and why this nation is here? If we achieve this reinterpretation to each generation,—and the college generation is only four years in length,—if we can every four years at least reinterpret to the alumni and the students and the friends why we were originally, how we have become what we are, what we are striving for, then there is continuity of spiritual life, then the tradition is handed on from father to son, and then the years behind us become the fruitful soil out of which grows all that is good.

So I feel to-night like congratulating every teacher in the University, every officer, every friend who by his presence to-day speaks encouragement and God-speed. Many things divide us in the modern world, things of war and things of peace, but in education we come together. The man who doesn't believe in that has no place in civilized society, and the man who does believe in that ought to find some way of linking his life with all others who hold the same faith. So to-night we offer our homage to the men that have lived before us, and in their spirit and purpose we face the future.

I often think of the words of Matthew Arnold in the shadow of Rugby Chapel, when, as the evening was falling, he invoked the teachers of the past, and said that they recall the stragglers, reinspire the brave,

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strengthen the wavering lines, and continue our march “on, on to the bound of the waste, on to the city of God.” May that be the happy experience of Brown University and of all who stand with it!

Dr. KEEN. When you came to Brown University on this occasion you were greeted with the first two words that are inscribed over one of the gates of Rothenburg, that quaint, picturesque, red German city: “Pax Entrantibus.” It is now my pleasure also to extend to you the benediction of the concluding words of the same inscription: “Salus Exeuntibus.”

Our festival and our feast are now a memory. May that memory long endure as an unalloyed joy!

III

Congratulatory Addresses from
Institutions of Learning

Congratulatory Addresses from Institutions of Learning

[UNIVERSITY OF PRAGUE]

(Seal)

Prag, am 28. Oktober 1914

An den Rat der Brown-Universität in Providence, Rhode Island.

DER akademische Senat der deutschen Karl-Ferdinands-Universität in Prag hatte den Beschluss gefasst, Ihre Universität anlässlich der Feier des 150. Gründungs-Jubiläums am Festtage telegraphisch zu beglückwünschen. Leider konnte dieser Beschluss infolge der Störung, welche die telegraphische Verbindung durch die gegenwärtige Kriegslage erfahren hat, nicht ausgeführt werden.

Ich bitte daher die Verzögerung unserer Glückwünsche durch die besonderen unvorhergesehenen Verhältnisse entschuldigen zu wollen und versichert zu sein, dass auch diese schlichte Gratulation die besten Wünsche für ein weiteres Gedeihen Ihrer Universität zum Wohle der Wissenschaft in sich schliesst.

Für den akademischen Senat der deutschen Karl-Ferdinands-Universität in Prag.

*Der Rektor:
SWOBODA*

Brown University

[UNIVERSITY OF FREIBURG]

Prorektor und Senat der Albert Ludwigs-Universität entbieten dem President und der Corporation der Brown Universität zur Feier Ihres hundertfünfzigjährigen Bestehens Glückwunsch und Gruss.

DIE Einladung zur Jubelfeier Ihrer Universität haben wir mit der lebhaftesten Teilnahme entgegengenommen. Mit berechtigtem Stolze blicken Sie auf die Entwicklung Ihrer Hochschule, die, eine der ältesten Ihres Landes, aus kleinen, aber verheissungsvollen Anfängen zu ihrer jetzigen Blüte emporgewachsen und so eng verbunden ist mit der Geschichte von Providence und Rhode Island wie der Baptistenkirche in Amerika.

Stets hat Ihre Hochschule einen hohen Rang unter denen amerikanischer Zunge eingenommen, ausgezeichnet durch treffliche Lehrer, verherrlicht durch Zöglinge, die im Reiche des Geistes oder in einer praktischen Tätigkeit sich und der Universität, der sie angehörten, Ruhm gewannen. Die Namen der grossen Pädagogen, die aus Ihrer Universität hervorgegangen sind, eines Wilbur Fisk und eines Horace Mann, sind auch bei uns wohlbekannt.

Mit warmer Anteilnahme und aufrichtiger Hochschätzung blicken wir auf die 150 jährigen Verdienste Ihrer Hochschule um Wissenschaft, Bildung und Leben und bringen unsere herzlichen Wünsche für eine weitere gedeihliche Entwicklung in der Zukunft dar.

ALFRED SCHULTZE

Freiburg i. Br., den 25. September 1914

Congratulatory Addresses

[UNIVERSITY OF TÜBINGEN]

*Universität Tübingen, Königl. Rektoramt.
Tübingen, den 9. Mai 1914*

FÜR die freundliche Einladung zur 150 jährigen Gründungsfeier Ihrer Universität spreche ich den Dank unseres Senats aus und übermitte unsere besten Glückwünsche zu dem Jubiläum.

FRANZ

An den Herrn Präsidenten der Brown University in Providence, Rhode Island.

Brown University

[UNIVERSITY OF HALLE-WITTENBERG]

Halle (Saale), den 5. Oktober 1914

Der Rektor der vereinigten Friedrichs-Universität Halle-Wittenberg.

An den Herrn Präsidenten der Brown University, Providence, Rhode Island.

DER Brown University spreche ich zu ihrer Jubelfeier namens der vereinigten Friedrichs-Universität Halle-Wittenberg die wärmsten Glückwünsche aus.

Mit Stolz kann die Brown University auf eine lange und ruhmvolle Entwicklung zurückblicken, in der sie durch Lehre und Forschung an der Förderung und Verbreitung der Wissenschaft mitgewirkt hat.

Wir hegen den aufrichtigen Wunsch, dass die Brown University auch in Zukunft blühen und gedeihen werde zum Heile der Kultur und Gesittung, und wir verbinden damit die sichere Hoffnung, dass das Band, das unsere Universität mit der jüngeren Schwester verbindet, stets enger und inniger werde.

GUTZMER

Congratulatory Addresses

[UNIVERSITY OF STRASSBURG]

*Kaiser Wilhelms-Universität
Strassburg i. E., den 1. Oktober 1914*

ZUM 150-jährigen Jubiläum Ihrer Hochschule beeindre ich
mich als derzeitiger Rektor der Kaiser Wilhelms-Universität Strassburg Ihnen die aufrichtigsten Glückwünsche
zu übermitteln. Möge Ihre Universität auch fernerhin blühen
und gedeihen, zum Wohle der Vereinigten Staaten, mit denen
uns das Gefühl gegenseitiger Sympathie verbindet!

*Der Rektor der Universität
H. CHIARI*

An die Brown-University, Providence, Rhode Island, Vereinigte Staaten
von Amerika.

Brown University

[UNIVERSITY OF EDINBURGH]

Universitati Brunensi Universitas Edinburgensis S.P.D.

EA nostrae Universitatis aetas est, viri doctissimi et amicissimi, ut iuniorem vestram senior salutet, non tamen, ut speramus, senescens; non enim Universitatum sicut singulorum hominum aetas sunt et fieri potest ut perpetua fruuntur iuventute: id quod vestrae certe Universitati adhuc contingisse gaudemus utque in futurum contingat optamus, licet eo annis proiecta sit ut inter eximias istas Angliae Novae Universitates uni Harvarensi cedere eam aetate acceperimus.

Noverant veteres Rhodum alteram insulam, a Sole dilectam, philosophiae et eloquentiae cultricem, amicitia et fide erga populum Romanum insignem. Haud illi insulae, unde nomen traxit, dissimilis est civitas vestra, quae et ipsa philosophiam, eloquentiam, litteras Graecas Latinasque studiose coluit (quid enim? nonne etiam philosopho praeclaro, episcopo nostrati, hospitium praebuit?), lucem amavit veritatis idque constanter egit ut nullis impedirentur vinculis qui veritatem consectetur, ingruente autem belli civilis tempestate strenuam se praestitit et alumnos fortissimos in aciem emisit. Universitas vestra quas rerum vicissitudines experta sit, satis nobis notum est: quomodo, Collegium Insulae Rhodiae ab initio nuncupatum, mox Providentiam in urbem maiorem et crescentem et mercaturis hodie pollentem translatum sit, non tamen ut e tranquillitate academica quicquam amiserit aut in aliena se societate collocatam senserit: scimus ut a donatore munificentissimo locupletata nomen olim mutaverit Universitasque Brunensis appellata sit utque hoc iampridem nomine celebrata simul studiis illis veritatem indagantium floruerit, simul discipulorum pietate et in certaminibus omnimodis robore et pernicitate innotuerit, librorum autem, necessariae studiosorum supellec-tis, tantam sibi copiam comparaverit quantum paucae ex Universitatibus Americanis consecutae sunt.

Congratulatory Addresses

His omnibus rebus ut diu vigeat Universitas vestra maioresque adeo opes alumnosque plures sibi adsciscat, in votis esse nobis valdeque optari scitote: quod ut certius sciatis, legatum eum misimus quem habere peridoneum visi sumus, eum scilicet qui, cum et apud vos aliquot annos docuerit et nunc apud nos doceat, inter utrosque autem et libenter, credimus, et cum gratia et auctoritate versatus sit, similitudinem aliquam duarum inter se Universitatum et animorum cognationem significare videatur. Valete et quam maxime prosperis rebus utimini, feriasque has natales annorum centum et quinquaginta feliciter celebratote.

WILHELMUS TURNER

Praeses

(*Seal*)

L. J. GRANT

Secretarius

Dabamus Edinburgi, Mense Julio, Anno Domini Nostri MCMXIV

Brown University

[UNIVERSITY OF CAMBRIDGE]

Universitati Bruniana S.P.D. Universitas Cantabrigiensis.

REM nobis pergratam fecistis, viri nobis et generis et linguae et litterarum et studiorum communium vinculis coniuncti, quod, annos centum et quinquaginta Universitatis vestrae ab origine inter loci et nominis vicissitudines ad finem felicem perductos celebratur, Universitatem nostram ad sacra vestra saecularia vocare voluistis. Non sine gaudio recordamur ex alumnis nostris unum, libertatis vindicem illum acerrimum, Rogerum Williams, ipsam sedem olim condidisse, ubi Universitas vestra, iam per annos centum quadraginta quatuor feliciter collocata est. Recordamur Universitatem vestram per annos centum et decem a benefactore quodam nomen novum esse mutuatam. Recordamur, linguae Graecae ex professoribus vestris, unum inter Scholae vestrae Atheniensis conditores olim exstisset, alterum et Athenarum et Mycenarum inter monumenta, et maris Aegaei inter insulas, doctrinae fructus iucundos percepisse. Recordamur denique bibliothecam vestram novam nomen posteris traditaram esse alumni vestri litterarum laude illustris, Ioannis Hay, reipublicae vestrae maximae per tempus nimium breve ad Britanniam legati.

Ergo, Universitatis vestrae in honorem, legatos maxime idoneos duos ad vos libenter mittimus, unum in theologia, alterum in scientiis doctorem, qui nostrum omnium nomine inter ferias vestras saeculares gaudii vestri et testes et participes sunt interfuturi. Valete.

(*Seal*)

Datum Cantabrigiae, Idibus Iuliis, A.S. MCMXIV^o

Congratulatory Addresses

[UNIVERSITY OF GRAZ]

*Rektorat der k.k. Karl-Franzens-Universität
Graz, den 15. September 1914*

An den Herrn Präsidenten und den Lehrkörper der Brown-Universität, Providence, Rhode Island.

HOCHGEHRTE Herren Kollegen! In sturmbewegter Zeit begehen Sie die Feier des hundertfünfzigjährigen Bestandes Ihrer ausgezeichneten Hochschule.

Unser Vaterland, dessen friedlichster Herrscher zur Abwehr der auf die Vernichtung der Monarchie abzielenden, heimtückischen und unmenschlichen Feinde gezwungen worden ist, preist mit dem Deutschen Kaiser, unserem Bundesgenossen, den erhabenen Präsidenten der Vereinigten Staaten als den hervorragendsten Vertreter der Grundsätze der "Menschlichkeit."

In der Verteidigung und bei dem Ausbau dieser Grundsätze steht unsere Universität mit der Ihrigen zusammen. Alle Wissenschaft, die Sie wie wir pflegen, gipfelt in dem Bestreben, das höchste Menschliche durch Erkenntnis zu fördern.

So empfangen Sie unsren heissen Glückwunsch, dass Ihre Hochschule wie bisher so in aller Zukunft der Forschung eine Leuchte auf dem Wege zur Wahrheit und Humanität sein möge!

Rektorat der k.k. Karl-Franzens-Universität.

*Der Rektor:
SEUFFERT*

Brown University

[UNIVERSITY OF OVIEDO]

Universidad de Oviedo

DADA cuenta al Claustro de mi presidencia, de la honrosa invitación de V. S. requiriendo la presentación de un Delegado de esta Universidad para estar presente en las solemnidades dispuestas con motivo de la celebración del 150 aniversario de la fundación de esa ilustre Escuela, tengo el honor de manifestarle que, no siendo posible enviar un Delegado a la solemnidad referida el Rectorado y Claustro de la Universidad de Oviedo saludan cordial y atentamente a V. S. como Presidente de la Universidad de Brown y a su ilustre Corporación, asociándose a las fiestas que se van a verificar en conmemoración del 150 aniversario de su creación, durante la semana que comienza el 11 de Octubre del presente año, haciendo votos por la brillante continuación de su historia cultural y académica.

Al propio tiempo reciban V. S. y la mencionada corporación universitaria con la más sincera felicitación y gratitud de la de Oviedo, el testimonio de nuestra amistad y admiración.

Dios guarde a V. S. muchos años.

*El Rector,
A. SELA*

Oviedo 13 de Junio de 1914

Al ilustre Sr. Presidente y Corporación de la Universidad de Brown.

Congratulatory Addresses

[UNIVERSITY OF GRONINGEN]

Universitati Brunensi S.P.D. Senatus Universitatis Groninganae.

Q. B. F. F. Q. S.

UNIVERSITATI BRUNENSI, postquam per centum quinquaginta annos magistrorum eruditione atque arte docendi discipulorumque industria et amore discendi floruit viguitque, mox diem natalem luculentum et felicem celebranti, tot viros litteris atque artibus claros alumnos suos fuisse summo iure glorianti Senatus Academiae Groninganae tota mente gratulatur speratque hanc Universitatis Brunensis gloriam D. O. M. volente propriam perpetuamque fore.

Nos, sollemini Senatus Academiae Groninganae decreto obtemperantes, hanc gratulationem votaque sincera vobis misimus.

J. VAN WAGENINGEN

Senatus Univ. Gron. Actuarius

E. D. WIERSMA

Senatus Univ. Gron. Rector

(Seal)

Datum Groningae, a.d. XI. Kal. Oct. MCMXIV

Brown University

[UNIVERSITY OF TORONTO]

Cancellarius Praeses Senatus Universitatis Torontonensis.
Cancellario Praesidi Senatui Universitatis Brunensis S.P.D.

GRATULAMUR vobis, viri insignissimi, vos ferias saeculares celebrare, et annum iam ab Universitate condita centesimum quinquagesimum agere. Nec enim nos fugit Academiam vestram per multos annos examen quoddam alumnorum emissoe qui in litteris, in scientia, in omni genere doctrinae se et Almam Matrem summa laude affecerint.

Gratias vobis agimus quod nos vestris feriis adesse invitastis. Amicitiam benevolentiamque vestram magni facimus hoc praesertim tempore quo civitas, olim carissima, in armis contra Imperium Britannicum (cuius nos pars parva sumus) tanta ira odioque sunt ut victis finis adesse videntur. Qua in re non mirandum est si ira indignationeque ipsi moveamini contra homines qui bellum sanctitate foederum violata ultro inferant et bellum immanitate inhumanitateque gerant paene incredibili.

Gratulationem nostram ut ad vos afferat, virum insignissimum, Robertum Alexandrum Falconer, LL.D., G.M.G., praesidem nostrum, delegavimus, qui laetus laetitiae vestrae intersit.

(*Seal*)

JACOBUS BREBNER
Registrarius
G. R. MEREDITH
Cancellarius

Datum ex Aede Academica, Kal. Octob., MDCMXIV

Congratulatory Addresses

[UNIVERSITY OF ZÜRICH]

Zürich, den 20. Mai 1914

Das Rektorat der Universität Zürich an Rektor & Senat der Brown University, Rhode Island.

SIE waren so liebenswürdig unserer Universität eine Einladung zu senden zu der ehrenvollen 150 jährigen Feier Ihrer Hochschule.

Wir beglückwünschen Sie dazu, auf eine so lange Zeit segensreichen Wirkens und mächtiger Culturarbeit zurückblicken zu können. Sie haben in dieser ruhmvollen Vergangenheit die besten Garantien für eine kräftige Weiterentwicklung in der Zukunft.

Zu unserem grossen Bedauern ist es dem Senat der Universität Zürich nicht möglich einen Vertreter zu Ihren Festlichkeiten abzuordnen.

Wir bitten Sie deshalb auf diesem Wege unsere herzlichsten Glückwünsche zu dem wichtigen Ereignis, welches Sie feiern werden, entgegen nehmen zu wollen.

Mit collegialem Grusse
Rektor & Senat der Universität Zürich
M. CLOETTA
Rektor

Brown University

[UNIVERSITY OF BRUSSELS]

*Université libre de Bruxelles, Secrétariat
14, rue des Sols, Bruxelles, le 6 Avril 1914*

A Monsieur le Président du conseil de l'Université de Brown
à Providence, Rhode Island, U. S. A.

MONSIEUR le Président. L'Université libre a bien reçu
l'invitation que vous avez eu l'amabilité de lui adres-
ser à l'occasion de la célébration du cent-cinquantième anni-
versaire de votre Université.

Il nous sera impossible de nous y faire représenter ; mais
nous vous adressons tous nos vœux de prospérité et espérons
que l'Université, que vous dirigez avec honneur et talent dans
les voies scientifiques, continuera longtemps encore sa carrière
de paix et de sérénité.

Veuillez agréer, Monsieur le Président, l'assurance de ma
considération la plus distinguée.

*Le Secrétaire de l'Université
A. LAVACHERY*

Congratulatory Addresses

[UNIVERSITY OF LOUVAIN]

*Université catholique de Louvain
Louvain, le 24 Mai 1914*

A Monsieur le Président et à Messieurs les Membres de la Corporation de Brown University.

MESSIEURS. Le Conseil rectoral de l'Université de Louvain m'a chargé de vous remercier vivement de votre aimable invitation à la célébration du Cent cinquantième Anniversaire de la Fondation de votre Université.

Il nous eût été très agréable d'envoyer un délégué à ces Fêtes Jubilaires ; nous en sommes malheureusement empêchés par le devoir qui, à l'époque fixée, retiennent nos professeurs, obligés de faire leurs cours et de procéder aux examens.

Il ne nous reste donc qu'à exprimer par écrit les vœux sincères que nous formons pour la prospérité croissante de votre Université, sous la direction des hommes éminents placés à sa tête.

Veuillez agréer, Messieurs, l'assurance de nos sentiments de haute considération.

*Le Secrétaire
J. VAN BIERVLIET*

Brown University

[UNIVERSITY OF MANCHESTER]

To the President and Senate of the Brown University, Providence, R. I.

ON the occasion of the One Hundred and Fiftieth Anniversary of the foundation of the Brown University, we desire in the name of the University of Manchester to offer you, through our delegate and former student, Professor John W. Cunliffe, of Columbia, our cordial congratulations. Though the history of our own University is brief in comparison with yours, she may venture to claim academic sisterhood as having her seat, likewise, in a great manufacturing city, and owing a deep debt to the endowments of its merchant princes. During the four generations of its existence, your University has added to its heritage of Colonial memories an elaborate modern equipment. Founded in one of the smallest States of the Union, it has taken its full share in the achievements which have made New England at large independent of territorial tests of distinction. Its history, almost from the first, has been closely bound up with that of the family whose name it bears. Each of those four generations has seen this connexion continued and extended; and America has given to Europe an example of the handing on of a great tradition of beneficence, which is one of the truest marks of aristocracy. In the Library created by John Carter Brown, more particularly, the University has become possessed of a treasure beyond valuation, which could hardly elsewhere have found a more fitting home. No student of American origins, visiting, as every serious investigator of them must, this unique collection, will regret that he must seek it in the old Colonial city, not many steps from the spot where the apostle of religious liberty landed to the cry of "What cheer?" May the future of the Brown University continue to fulfil the happy augury of its foundation in the "City of Hope."

F. E. WEISS

Vice-Chancellor of the University of Manchester

Congratulatory Addresses

[UNIVERSITY OF KOLOZSVÁR]

IN the name of Kolozsvár Francis Joseph University the Rector expresses hearty appreciation of your invitation to the celebration of the one hundred and fiftieth Anniversary of the founding of your University. We regret that on account of the great distance and the Academic work, our University will not be able to send a deputy, but we send our hearty congratulation for the noble work you have accomplished during the long run of one hundred and fifty years.

We wish you a prosperous progress for the benefit of mankind.

Yours truly:

(*Seal*)

DR. B. KENYERES
Rector Kolozsvár Francis Joseph University

Kolozsvár (Hungary), May 6. 1914.

To Committee on the Academic Celebration of Brown University, Providence, Rhode Island, U.S.A.

Brown University

[UNIVERSITY OF WALES]

Universitati Browneanae S. P. D. Universitas Cambrensis.

GRATIAS vobis, viri doctissimi, maximas agimus qui nos de ludis vestris saecularibus certiores feceritis; laetissime etiam libentissimeque gratulamur quod Academia vestra abhinc centum quinquaginta annos felicissimis auspiciis condita ab exiguis sane initis eo crevit ut hodie non solum inter vetustissimas sed inter clarissimas quoque Americae universitates numeretur. Quot enim quamque amoenis in sedibus trans aequor Atlanticum litterarum doctrina naturaeque scientia colantur, nos quidem non sine magna admiratione, ne dicam invidia, solemus audire. At si quis vos antiquam exquirere matrem iubeat, ipsi confiteamini universitatem vestram a Cambria nostra primam, ut ita dicam, originem duxisse. Quamquam enim Collegio Rhodio iam condito nomen Nicolai Brown propter insignem eius munificentiam optimo iure inditum est, inter conditores tamen primos Morganus Edwards, vir Cambrensis, clarus semper et venerabilis habebitur. Qui alacri illo popularium suorum ingenio praeditus id semper consiliis, orationibus, itineribus indefessus agebat ut in adulescentibus informandis res olim dissociabiles, religio et libertas, artissimo inter sese foedere iungerentur. Quid igitur Universitati Browneanae potius precemur quam ut servetur qualis ab incepto processerit et sibi constet?

Has litteras legato nostro, equiti ornatissimo, Henrico Rudolpho Reichel, Collegii Banchoensis Praefecto, in Universitate Cambrensi iam quater Vice-Cancellarii munere functo, ad vos deferendas dabamus.

T. F. ROBERTS
Vice-Cancellarius
J. MORTIMER ANGUS
Registrarius

Congratulatory Addresses

[UNIVERSITY OF NEUCHÂTEL]

*Université de Neuchâtel, Cabinet du Recteur
Neuchâtel, le 1er juillet 1914*

Au Recteur et au Senat de la Brown University, Providence (Rhode Island).

MONSIEUR le Recteur et Messieurs. Nous avons l'honneur de vous accuser réception de votre aimable invitation à nous faire représenter aux fêtes jubilaires par lesquelles votre Université célébrera du 11 au 15 octobre prochain le 150^{me} anniversaire de sa fondation. Nous attachons à cette attention le plus grand prix, bien que par suite de diverses circonstances et à notre grand regret il ne nous soit pas possible de vous le témoigner par l'envoi d'une délégation. Mais la distance géographique n'est heureusement un obstacle ni à la diffusion de la pensée ni à la confraternité scientifique. Nous vous présentons donc dans le sentiment de cette confraternité qui nous associe à votre joie nos félicitations les plus vives et nous formulons les vœux les meilleurs et les plus chaleureux pour la prospérité continue de votre Université. Elle a contribué pendant un siècle et demi au progrès de la haute culture et les services qu'elle lui a rendus dans le passé sont le gage assuré de ceux qu'elle lui rendra encore dans l'avenir. *In Deo Speramus.*

Veuillez agréer, Monsieur le Recteur et Messieurs, avec tous nos remerciements l'expression de nos sentiments les plus dévoués.

Au nom du Senat de l'Université de Neuchâtel

*Le Recteur,
BÉGUELIN*

*Le Secrétaire,
A. DUBIED*

Brown University

[HARVARD UNIVERSITY]

The President and Fellows of Harvard College to the President and Corporation of Brown University, Greeting:

BROWN UNIVERSITY and the sons she has sent forth have rendered services that have earned the gratitude of the nation and of her sister universities.

Gladly availing themselves, therefore, of the invitation of the President and Corporation of Brown University, the President and Fellows of Harvard College have appointed Abbott Lawrence Lowell, their President, Frank William Taussig, Professor of Economics, and Francis Rawle, a distinguished graduate, to represent them at the Celebration of the One Hundred and Fiftieth Anniversary of the Foundation of the University.

Given at Cambridge on the fourteenth day of October, in the year of Our Lord nineteen hundred and fourteen, and of Harvard College the two hundred and seventy-eighth.

A. LAWRENCE LOWELL

(*Seal*)

President

Congratulatory Addresses

[UNIVERSITY OF PENNSYLVANIA]

Universitas Pennsylvaniensis Universitati Brunensi S. P. D.
VOBIS gratulamur viri illustrissimi, quod Universitas
vestra, per totum orbem terrarum optimo iure celebrata,
ad annum centensimum quinquagensimum feliciter pervenit;
quod nos quoque feriarum vestrarum participes esse voluisti
gratias agimus plurimas.

Speramus omnes et fidem habemus fore ut Universitas ves-
tra per multa saecula floreat, semper crescente gloria.

(*Seal*)

EDGAR F. SMITH

Praefectus

EDWARD ROBINS

Sigilli Custos

*Datum Philadelphiae: a.d. X Kalendas Octobris, anno Domini MD
CCCCXIV*

Brown University

[PRINCETON UNIVERSITY]

VNIVERSITATI BRVNENSI filiae nostrae spectatae dilectae
qvam olim peperit mater advlescentvla nvnc avtem post
mvltos dies grandaevam immo fere aeqvaevam aliam atqve
eandem laeta recognoscit qvam etiam meminit primo sibi aedi-
ficantem habitacylvm domvi matris similem deinde domvm
svam fideliter servantem avgentem thesavrosqve sapientiae
avro pretiosiores ibi filiis svis manibvs plenis exhibentem com-
mendantem impertientem adeo vt hodie magnopere ditentvr
ecclesia academia respvblica favsta felicia fortvnata in scientia
promovenda in repvblica servienda in fide Christi stabienda
donec cvrsvs vester consvmmetvr consalvtantes exoptamvs
praeses cvratores professores Vniversitatis Princetoniensis.

JOHN GRIER HIBBEN

Praeses

Dabamus Princetoniae in Avla Nassovica Kal. Oct. a.s. MCMXIV

Congratulatory Addresses

[RUTGERS COLLEGE]

THE President, Trustees and Faculty, of Rutgers College in New Jersey give greeting to Brown University on occasion of the one hundred and fiftieth anniversary of its founding. Sincere congratulations are extended to the University on the distinguished fulfillment of academic usefulness through so many years. The Colonial College next in order of founding unites in the joy of the present celebration and in the hope for coming years: and in token of its ancient and enduring fellowship presents a copy of its own royal charter.

New Brunswick, New Jersey, October 12th, 1914

Brown University

[UNIVERSITY OF PITTSBURGH]

THE University of Pittsburgh, now in its one hundred and twenty-eighth year as a Chartered Academy, and in its ninety-sixth year as a University of Higher Learning, sends greetings to Brown University on the historic occasion of the celebration of its One hundred and Fiftieth Anniversary, and joins the other Colleges and Universities of America in extending congratulations upon the completion of so long and so honorable a period of history. In the name of the Trustees and Faculties, the University of Pittsburgh conveys to Brown University good wishes for continued and increased usefulness and prosperity, expresses the earnest hope that the noble aims and high ambitions for the future may be abundantly realized, and appoints Chancellor Samuel Black McCormick to attend the exercises at Providence, and in person to present their felicitations, properly engrossed, on the day appointed for this purpose.

Pittsburgh, Pennsylvania, October twelfth, Nineteen hundred fourteen

Congratulatory Addresses

[UNIVERSITY OF VERMONT]

TO Brown University on the happy occasion which celebrates the one hundred and fiftieth year of its existence the Trustees and Faculties of the University of Vermont bring assurances of educational good will and sincere congratulations on a record of splendid accomplishments with the earnest hope for a constantly enlarging prosperity to guarantee continuing honor in the American Republic of letters.

GUY POTTER BENTON

President of the University

EDMUND P. MOWER

Secretary of the Board of Trustees

Burlington, Vermont, the fourteenth day of October, A.D. nineteen hundred fourteen

Brown University

[ANDOVER THEOLOGICAL SEMINARY]

THE Faculty of Andover Theological Seminary extend to their honored colleagues, the Faculty of Brown University, sincere congratulations upon this high academic festival, by which the University celebrates the completion of one hundred and fifty years of meritorious service to the cause of higher education.

In fidelity to the cherished traditions of the colony and of the churches which the Rhode Island College was created to serve, the institution was dedicated by its founders to the untrammelled pursuit of truth, and its charter guaranteed to all its members "absolute and uninterrupted liberty of conscience."

Through a century and a half, with ever enlarging facilities and broadening view, the college has amply rewarded the confidence of its benefactors, and has more than fulfilled the expectations of its friends. It finds to-day, in its own honorable history, the surest pledge of a still greater future.

To Andover Theological Seminary from its very beginning have come graduates of Brown University in an almost unbroken stream, and the names of two successive presidents of the University,—Wayland and Sears,—stand enrolled among the Seminary's former students. May the ties thus uniting the two institutions prove to be strong and enduring.

The Andover Faculty wish for the University long continued prosperity and ever increasing success in the educational service of the Commonwealth, the nation and the world.

Congratulatory Addresses

[NEW YORK UNIVERSITY]

*New York University, Office of the Chancellor
Washington Square, New York*

ON the occasion of the One Hundred and Fiftieth Anniversary of the founding of the great institution of learning which for many years has borne the name of Brown University, a sister institution, New York University, in the City of New York, sends greetings and felicitations. These two institutions are bound together by many ties, by many common sentiments and aspirations. The consciousness of such high academic fellowship gives to us a a peculiar interest in the greetings which we send by our chosen delegate, Professor Marshall S. Brown, Master of Arts, Professor of History and Political Science, a graduate of Brown University, of the Class of Eighteen Hundred and Ninety-two.

ELMER ELLSWORTH BROWN
Chancellor
GEORGE C. SPRAGUE
Registrar

New York City, October the twelfth, Nineteen hundred and fourteen

Brown University

[UNION THEOLOGICAL SEMINARY]

*President's Room, Union Theological Seminary
Broadway at 120th street, New York*

THE Union Theological Seminary in the City of New York offers its hearty congratulations to Brown University on its long and useful life of one hundred and fifty years.

Brown University, from the very beginning, established a high educational purpose, and has maintained that purpose throughout its history, according to the best understanding of educational theory and practice in the successive generations.

Situated in the State of Roger Williams, it has imbibed as of right the spirit of civil and religious liberty, which is indispensable to our national ideals and national progress. It has proved, also, that religious liberty is not the same thing with indifference to religion. While its graduates are found in all the higher walks of life, including each of the historic professions, we feel impelled on the present occasion to recognize its contributions to the great company of ministers of the Gospel who have rendered conspicuous service to Church and State in the last century and a half, and service devoted and unfailing, whether conspicuous or not, to Jesus Christ and His brethren in every climate and country of the world,—the succession of whom, as we have good reason to know, shews no signs of failing.

Union Seminary unites with educational foundations, far and wide, in felicitating Brown University on its venerable and brilliant past, and in wishing for it, under the blessing of God, a yet more notable and serviceable future.

On behalf of the Union Theological Seminary in the City of New York,

FRANCIS BROWN
President of the Faculty

October fourteenth, Nineteen fourteen

Congratulatory Addresses

[UNIVERSITY OF MICHIGAN]

To the President and Corporation of Brown University:

THE Regents, President and Faculties of the University of Michigan beg to return their thanks to you for the invitation to the Celebration of the One Hundred and Fiftieth Anniversary of the founding of Brown University.

We rejoice with you in the record of its long and useful history. We congratulate you on the prospect of the brilliant future which now awaits it. We wish especially to express our gratitude to Brown for its distinguished graduate who for nearly forty years directed so successfully as President the affairs of the University of Michigan and for the eminent teachers whom it has furnished to our Faculties. They have contributed much to the reputation and influence of this University and have given us for many years a deep and abiding interest in your prosperity.

HARRY B. HUTCHINS
President

University of Michigan, October 7, 1914

Brown University

[OHIO WESLEYAN UNIVERSITY]

To Brown University, upon the completion of One Hundred and Fifty Years of History, the Ohio Wesleyan University sends Greeting:

YOU have a word inscribed in your charter and illustrated in your history that is very dear to us. Because of your declaration of devotion to "full, free, absolute, and uninterrupted liberty of Conscience," you have earned the applause of patriots, scholars, and saints. You have quickened to heartier zeal all who covet an unchained mind and a heart of fire.

In this day, when a small State aflame with a noble idea invites the gaze of men, we are constrained to recite for our own inspiration the story of a State and a University in whose mutual honors there have been intermingled the names of statesmen like Stephen Hopkins, soldiers like Greene, sailors like Perry, educators like Wayland, and apostles like Judson; all of whom have in their turn drunk at the same fountain with the hero and pioneer, Roger Williams, who laid your foundation and foretold your future. May that future be all that your past has pledged.

HERBERT WELCH
President

Delaware, Ohio, October 14, 1914

Congratulatory Addresses

[UNIVERSITY OF WISCONSIN]

THE University of Wisconsin congratulates Brown University on the completion of one hundred and fifty years of service to the cause of academic freedom.

Established in the home of American religious tolerance, and by the descendants of those who first formulated the principles of relation of church and state, which have been the protection of both, Brown University was the first American college founded upon the principles of religious toleration; and she has, throughout her history, shown a sympathetic comprehension which has made her the acceptable alma mater of notable religious leaders of many denominations and modes of thought. To the career of statesmanship she has dedicated a Wheaton, a Marcy, and a Hay, who have stood at the head of that developing international opinion which we hope may lead to peace on earth. In education Wayland fostered the elective system, Angell has developed the machinery of the great state university, and Andrews has cultivated that personal leadership of men which is the crown of all our educational efforts. In particular, the University of Wisconsin wishes to express its gratitude to Brown University for the large number of men she has contributed to her upbuilding.

The University of Wisconsin rejoices that one hundred and fifty years of activity have brought constantly increasing vigor to Brown University and she justifiably hopes for even greater contributions to the national life and happiness in the future than in the past.

CHARLES R. VAN HISE
President

(*Seal*)

Brown University

[UNIVERSITY OF CALIFORNIA]

Senatus Academicus Universitatis Californiensis Universitati
Brunensi Salutem:

CUM Universitas Brunensis centum et quinquaginta annos
vixerit et lucem doctrinæ per sæcula miserit super terras,
et nunc sollemnia celebratura sit, nos multis annis itiores et
in extremis finibus patriæ communis collocati tamen lætitiae
et gaudii participes volumus esse. Itaque misimus collegam
nostrum virumque dilectissimum Carolum Copping Plehn,
Philosophiæ Doctorem et apud nos Cameralium Professorem
neconon academiæ vestræ alumnum dignissimum qui præsens
ipse gratulationes nostras adferat.

Per sæcula multa Universitas Brunensis floreat et crescat.

Data die xxiii mensis Septembris anni MDCCCCXIV et
manu Præsidis nostri subscripta et sigilli Universitatis Cali-
forniensis munita.

BENJ. IDE WHEELER
Præses

(*Seal*)

Congratulatory Addresses

[CORNELL UNIVERSITY]

THE Faculty of Cornell University hereby extends heartiest congratulations to Brown University on its completion of a century and a half of distinguished success in the cause of education. Cradled at the dawn of the new epoch which marked our beginnings as a nation, Brown has ever held fast to the highest and best in our national life. Her sons have lent lustre not only to the College but to the entire country as well. The names of Wayland in education, of Judson in missionary endeavor, of Hay in diplomacy are those of which any institution, any nation, may well be proud.

Between Brown and Cornell there have long existed the closest ties. Several of our most distinguished and honored teachers have come to us with the Brown training and the Brown traditions, while one of our Faculty was called from a professor's chair at Ithaca to assume the high post of President of your University.

It is our fervent wish that the coming centuries may continue to crown with success the noble aspirations and faithful labors of Brown University.

To bear these our felicitations and to join with you in celebrating the achievements of Brown's past one hundred and fifty years, we have appointed as delegates, the President of the University, Jacob Gould Schurman, and Charles Edwin Bennett, one of your own alumni.

J. G. SCHURMAN

(*Seal*)

President

W. M. A. HAMMOND

Secretary of the University Faculty

Ithaca, New York, October 1, 1914

Brown University

[WELLS COLLEGE]

*Wells College, Aurora-on-Cayuga, New York
President's Office*

THE Trustees and Faculty of Wells College extend to Brown University their warm felicitations on the occasion of the one hundred and fiftieth anniversary of its foundation, and express the hope that the devotion to freedom and the pursuit of knowledge that characterized its earliest history and determined its course unto the present may continue, to the end that, under God's guidance, it may live, grow, and flourish through many centuries.

KERR D. MACMILLAN
President

Congratulatory Addresses

[UNIVERSITY OF CHICAGO]

To the President and Corporation of Brown University the President and Trustees of the University of Chicago:

ONE of the youngest among universities, the University of Chicago, with profound admiration for the long and honorable record of one of the oldest American collegiate foundations, extends to Brown University congratulations on the happy completion of one hundred and fifty years of service to the republic. Though crowned with the venerable dignity of age, Brown University retains the freshness and vigor of youth. May she increase in the years to come the noble reputation she has gained in the years that are past!

JAMES R. ANGELL

Vice-President

J. SPENCER DICKERSON

Secretary

Chicago, October, Nineteen Hundred Fourteen

Brown University

[RHODE ISLAND STATE COLLEGE]

Rhode Island State College to the President and Corporation of Brown University, Greeting:

ON behalf of Rhode Island State College, its Board of Managers, its Faculty, and its Students, we, delegates appointed for that purpose, extend to Brown University on the occasion of the one hundred and fiftieth anniversary of its founding, the heartiest congratulations and good wishes. Wherever sound learning and intellectual achievement are known and honored, there the name of Brown University is revered. As a constructive factor in the life of the state—economic, social, and spiritual—the value of its work and influence, co-extensive as it is with the existence of the state itself, is simply inestimable. To us, modest co-workers in the same field, its long and illustrious career is both an asset and an inspiration; its continued prosperity a matter of earnest desire and confident trust. As in all its past, so in the hurrying years to come, may it ever continue and renew its youth in new effort and achievement for the state, for humanity, and for God.

ZENAS W. BLISS

HOWARD EDWARDS

Delegates, Rhode Island State College

October fourteenth, Nineteen hundred and fourteen

Congratulatory Addresses

[RICE INSTITUTE]

IN response to the hospitable invitation of the President and Corporation of Brown University requesting the presence of a delegate from the Faculty or Governing Board of the Rice Institute at exercises in celebration of the one hundred and fiftieth anniversary of the founding of the University, to be held at Providence in the week beginning Sunday, the eleventh day of October, nineteen hundred and fourteen, the President and Trustees of the Rice Institute have pleasure in notifying the Committee on the Academic Celebration that Edgar Odell Lovett of Houston, Texas, President of the Institute, has been asked to represent the new foundation at the Sesquicentennial Festival of Brown University, and to convey to the authorities of that ancient seminary of liberal and technical learning cordial expressions of good will and congratulations from the youngest of institutions dedicated to the advancement of Letters, Science, and Art.

EDGAR ODELL LOVETT

President

(Seal)

IV

The Courses of Lectures

The Courses of Lectures

COURSES of lectures by distinguished American and European scholars were given at the University during the fall and winter of 1914-15. Some of the lectures will in due time be published in further commemoration of the Sesquicentennial. The President and Corporation tendered receptions to the lecturers at the John Carter Brown Library.

Professor William Henry Bragg, A.M., F.R.S., Professor of Physics in the University of Leeds, gave four lectures in Sayles Hall, during the month of November, upon "X-Rays and Crystals." Immediately preceding the last lecture the degree of Doctor of Science was conferred upon Professor Bragg in special convocation. The Corporation and Faculty were in attendance in academic costume, Professor Dunning acting as marshal. Professor Carl Barus, Hazard Professor of Physics, in presenting Professor Bragg, said of him: "His first great research on the character and history of the X or positive rays of radium drew upon him the attention of scholars in physical science throughout the world. With characteristic energy and with the coöperation of his son, he has since distanced all other savants by his almost prophetic insight into the complexities of atomic architecture. His predictions have invariably been found correct. It is through his intuition and discernment that the foundations of the newest, the most alluring, and the most promising of the recent departures of physics have been laid, once for all time." President Faunce, in conferring the degree, expressed the honor the University had in presenting him with this mark of its esteem. Professor Bragg, after thanking

Brown University

President Faunce, the Faculty, and the Corporation, turning to the audience, said: "I am deeply grateful to the many kind friends who have rendered me so many courtesies and made my stay so pleasant here. I shall always be proud of being admitted to the fellowship of the University and the community."

Paul Shorey, Ph.D., LL.D., Professor of Greek in the University of Chicago, gave two lectures in Sayles Hall during the months of November and December. On November 30 Professor Shorey lectured upon "Interpretations of Greek Literature and History," on December 7, upon "Latin Poetry and European Culture."

Alexander Crombie Humphreys, Sc.D., LL.D., President of the Stevens Institute of Technology, gave a course of two lectures in Sayles Hall, on January 4 and 11, upon "Broader Training for the Engineer."

Frank William Taussig, Ph.D., Professor of Political Economy in Harvard University, delivered two lectures in Sayles Hall, on February 8 and 15, upon "Some Relations between Psychology and Economics."

J. Franklin Jameson, Ph.D., LL.D., Director of the Bureau of Historical Research in the Carnegie Institution, gave a lecture in Sayles Hall, on February 25, upon "American Blood in 1775."

Sir Walter Raleigh, A.M., Professor of English Literature in Oxford University, gave a course of four lectures, on March 22, 25, 29, and on April 1, in Sayles Hall, upon "Chaucer." Before the concluding lecture the honorary degree of Doctor of Letters was conferred upon Professor Raleigh in special convocation, Professor Dunning acting as marshal of the academic procession. The Brown Faculty and many members of

The Courses of Lectures

the Corporation were in attendance. In presenting Professor Raleigh, Professor Walter C. Bronson said of him: "He belongs to the class of critics, at once judicial and imaginative, who pierce through the shell to the fruit, without, however, despising the shell that holds and conserves the fruit. He accepts with gratitude the facts established by laborious scholarship, but his chief concern is to make the dry bones live. He has shown once more that if a writer have insight and style, it is still possible, even while handling well-worn themes, to say things both fresh and true. The most conspicuous feature of all his criticism is its human quality. By his broad and quick sympathies, by his catholic and wholesome moral view, and by his genial humor playing upon human nature and illuminating while it delights, he carries conviction that literature is not a thing apart from life, but one of the deepest and truest interpretations of it." President Faunce in conferring the degree welcomed Professor Raleigh "as a member of this society of scholars, associated henceforth with us in the pursuit of truth and the diffusion of knowledge throughout the world."

LIBRARY OF CONGRESS



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